

13. N. B.  
13. N. B.  
K.

ENGLISH  
EXERCISES,

FOR THE USE OF SCHOOLS,

IN

TWO PARTS.

PART I.

EXERCISES IN ORTHOGRAPHY,

PART II.

EXERCISES IN ORTHOGRAPHY AND  
SYNTAX.

---

PRINTED AT BREARLEY HALL,

*Near Halifax;*

AND SOLD IN LONDON BY THOMAS WILLS, STATIONER'S COURT,  
J. JOHNSON, St. PAUL'S CHURCH YARD, W. BUTTON,  
PATERNOSTER-ROW,

And by the Booksellers in the Country.

*Price 1s. bound.*

---

1796.



---

*Entered at Stationers Hall.*

---



## ENGLISH EXERCISES.

---

### PART I.

#### EXERCISES IN ORTHOGRAPHY.

---

##### LESSON I.

*Alexander to Aristotle.*

**Y**OU hav not don wel to publish your bokes of select nowledge; for wat is there now in witch I canne surpas others, if those things in witch I hav bene enstrukt, are comunicated too every boddy?

For my owne part, i declair too you, i wood rather excell others in knoledg then in powr.

Fairwel.

##### LESSON II.

**F**OLLOW not thine own minde, to walk in thee ways of thine hart. Be swift to here, but slow to speake.

Gather instruckshon from thy youth upp, so shalt thou finde wisdom til thine old age.

Doe no evil at aney time, so shal no harme come unto the.

Comend not a man for is buty; neether abhor a man for is outward apearance.

## EXERCISES



## LESSON III.

TAKE hede of a mischeevous man, for hee worketh wickednes; least he bring upon the a perpettual blott.

A frend canot be knowne in prosperetic; and an enimie canot be hidden in adversitie.

He that tucheth pich shall be defiled with it, and he that hath felowship with a folish man shal bee like him.

What felowship hath the wolfe with the lam, or the siner with the ungodlie?

## LESSON IV.

*Politeness.*

GOOD bredeing suports the desency of conversasion; candar and francknes of mind preserve its freedome, while wit and humer give it sperit and veriety.

But to make the harmany complete, the whol must be founded on vertue and good sence.

Politnes is the hapy mixture of greatnes with benegitie; it is the son-shine from the sole on our words and axions.

Politeness his the inflewence of nataral refinment; it empours us to to give and to receeve plessur.

## LESSON V.

*Filial Affection.*

THE honer which childeren are riquired to give to there father and muther, includs in it, loave, reverense, obedience, and releef, if it be needed.

It is usual with providance to retalliate men's disobediance to there parents in kinde: komonly our own childrin are permitted to pay hus home for it.

If childrin are undutifull to there parants, thay seldem proove good to any other relasion.

Who kan expect a returne of kindnes, from him who his unkind to his parants, and shows himself unmindfull of whot he oweth to them?

## LESSON VI.

*Filial Affection continued.*

WHERE shall we finde the parson who hath receeved from any one, benifits so great, and so maney, has children have received from their parants? To them it is, under Providence, to whome thay ow there existance, and consequentlie, all the plessures and injoyments off life.

It is the moste ameable and agreeible picture the eye kan behold, to see a father treating his fons like an elder brother, and to see suns covit there father's kompany and konversation, because they thinke im the wiseest and most agreeabel of there akquaintance.

This mutual enderement his sacred has frendship, plessurable as love, and hapy as relidgion can make it.

## LESSON VII.

THE plessurs of bad men resemble those of him who feested roialty in a rome of state, with a sorde over is hed suspendid by a single heir; and tho they shod escape the stroaks of sicknes and off aksident, yet sone will the scene of joy be cloosed; sone will the ruthles hand of tyme crop every flour of youth and buty: then what a deskonsilate and drearey waist suckseeds!



## LESSON VIII.

*Cicero's Character of the Greeks.*

**T**HIS however i say concerning the Greeks; i grant them larning; i grant them the knowlege of many ciences; I do not deni that they hav wit, fine geneus, and elequents; nay, if tha lay clame to maney other excellences, i shall not contest ther titel; but this i must say, that nation never payd a propper regard to the religious sanktity of public evedence, and are total strangers to the oblegation, othority, and impertence of truth.

## LESSON IX.

*A Warning to Lyers.*

**M**AREY PITTS, an ould woman, of more then seventy years of age, a pawper in Woodley work-house, Berkshire, was seen by a disentrsted parson, rumageing a box belonging to another pawper. Thee proprieter of thee boxe beeing informed off it, chalenged her with the empartinant curosimy. Upon this, a quarrel insued, and a grate deel of vulger and profain langage was entorchanged, at length Marey Pitts, in thee heat off hir pashon, wished *God mite strike hir ded*, hif shee had tounded the boxe. To thee astonishment off those present this actually tooke place. Thee unhapy woman spoke no moore, but immediately staggered backwards, fel on the floor, and dyed in a fue minits.

## LESSON X.

*On the Plesurs of ould Aige.*

**I**T his the obsurvashon of a fine riter, that "an ould man who his not a fool, his the happyest creature in the world," for hafter aving pased the



noone ov lief in the hury of buisnes, he sits down in the evenning in is grete chare, hand, in soshall konverse or cherefull reflexion, injoys the pleasin rete-raspect of past accurranses.

## LESSON XI.

*Continued.*

ALL the events of is aktive lief he recauls to memary, he re-akts, in immaginasion, the carrakters he was once fond to persunnate. Sutch hare the natural and plesing amuzements ov is solatery moments; and in his sotial ours, hapy in the enjoyment of the frends that reveer and love him, and blessed, perhaps, in the swete attenshons of a vertuous and afekshonate famaly, he entertanes himself and them, with a narative of past atchevements, when, his hart was fiered by the love of vertue, animated by the persute of its atendant plesures, and hardent for the ackwisation of honorable faim. The various senes and varius adventers of daies that will return no more, aford an inexostible fund of retraspektive pleasure. The youtheful studdys that now contribit thier ackwisitions for the delite and ornament of is age; or the daies of onnest industry, by witch he as ganed the blesins of competansy; these in revue, aford im inexpressable satisfakshon.

## LESSON XII.

*Beneficence.*

THAT which his given with pride and ostentasion, his rather an ambision then a bowntie.

We hout to consedar the worth of the parson whom we hav choosan for the obbget of our liberalitie.



The wicked, the debauched, and the extravagant, are neether intituled too pittty nor releef: but the cry of vertu in destres aught to be irisistible.

When we wood exercise charety, we out to deliberate with ourselves, whither our cercumstancis will anser our intended bownty; for there are some who are generus to stranjers, to the prejudise of themselves, there frends and relasions.

### LESSON XIII.

*Beneficence continued.*

**T**HERE is moor satisfaction in doeing then in receiving good.

To releev the opressed his the most glorious hact of which a man his kapabel; it his in som messure doeing the worke of God and provedense; and his atended with a hevenlie plessure, unknowne to aney but those who are benifiscent and libberale.

Men of the noblest dispoisitions think themselves happiest when others shair with them in there hap pines.

It his beter to be of the number of those wo nede relefe, then of those wo want harts to give.

### LESSON XIV.

*Words alike in Sound, or nearly so;*

vale—veil.

**A** Low ground, a plaise between two hils, is poeticaly called a veil.

In Ida veil; who knows not Ida veil?

An hundred sheppherds dwell.

*Spencer.*

A vale is a part of femail dres, by which the face and part off the shaip is concealed,

The fruteful veils invite to lonely walks.  
Females vale their buty from the site.

## LESSON XV.

weak—week, &c.

**A**NNY day of the seven exepting won is called a weak-day; a whole weak is the space of seven days.

One sollid dish is weak-day meal afords,  
An aded puden solemnised the Lord's. *Pope.*

When a mecanick grows ould and week, he his not hable to atend to is labour all the weak rownd.

Whithering age requiers rest and indulgence.

In fine wether, my aged granfather used to walk out, and look after the shepe, especially the wethers. When I was a child, I used to ask him in a morning, Sir, wither will you walk to-day? He wod have siad, My boy, i must looke after the weathers.

## LESSON XVI.

were—wear—ware—weigh—way, &c.

**I**nquired of every man I met the plaise wear my friend lived. One tould me there wear several of that naim in the villidge. He axed me what kind of a cote and hatt the man used to were, and in what kind of wears he traded.

I tould him he formerly sould chees, milk and weigh.

He then said he knew the man, that he wonce bout a way of rape sede of him, and cud direkt me the way to is ouse.

I tould him i shod be verry mutch obleeged to im.

When i found the parson I wanted, I requested him to wey me sum goods which I had ordered of him.



## EXERCISES

## LESSON XVII.

*Words nearly alike in Sound.*

whale—weal—wheel, &amp;c.

**H**OW shal the meus from such a monark  
steal

An our, and not defraude the public weile? *Pope.*

A wale is peraps the largest of fishes; the largest  
of annimals which inhabbit the gloab.

God created greate wales.

The gratest wales that swim the see

Do instantly is pour obay. *Swift.*

A wheil is a circular boddy which turns round  
upon an aksis.

Vers sweetens cair, however rude the sound,

All at her worke the vilidge maden sings;

Nor has she turns the gidy wheil arround,

Revolvs the sad vicissitudes of things. *Giffard.*

## LESSON XVIII.

yew—ewe, &amp;c.

**A**BRAHAM sett seven yew lams by them-  
selves.

Ramms have moore wrethed horns than yews.

*Bacon.*

Seven bulocks yet unyoked for Phæbus chuse,

And for Diana seven unspoted yews, *Dryden's Virg.*

The ewe is a tree of toff and verry hard wud.

Slipps of ewe,

Shiver'd in the moone's eclips.

*Shakespeare.*

The distinguish'd ewe is seen

Unchanged is bransh, and permanent his green.

*Prior.*

## LESSON XIX.

one—won, &amp;c.

**M**Y muther is one over too my side, but dars not mension me too my fathar, for feare of provokeing him. *Addison.*

Pindar the poet, and one of the wisest, acknoleged won God the most high, to bee the father and creator of all things. *Raleigh.*

Suppose the common debth of the see, takeing won place with another, to be about a quartar of a mile. *Burnet.*

It his wone thing to think rite, and anuther to know the rite way to lay our thoughts before others with advantage and clerenes. *Locke.*

A gud acquaintance with methode will gretely assist every wone in rangeing humane afairs. *Watts.*

I toke panes to make the speke, taught thee each hour

Won thing or other.

*Shakespear.*

## LESSON XX.

**W**Ill-a-wisp misledes night-faring clowns Over hils and sinking boggs. *Gay.*

It is an apearance of a rounde figer, in bignes like the flame of a kandle, but somtimes broder, and like a bundel of twiggs sett on fire.

It somtimes gives a briter lite than a wax-kandel, at other times more obskuer, and off a purpel colure.

When vued near at hand, it shines less then at a distince.

Thay wander aboute in the hair, not far from the surfase of thee erth; and are more frequentlie sene in plases that are unktious; marchy, and abounding with reads.

They hant berying plases, plases of execusion, and dunghils.



## LESSON XXI.

*Continuation.*

THEY comonly apear in the sumer, and at the beginnin of autum, and are generally at the hite of about six feete from the grounde.

Now they dilate themselves, and now contract. Now they goe on like waives, and raine as it were sparks off fier; but thay burne nothinge.

They folow those that run away, and flie from those that folow them.

The mater of which they consiste, semes to bee fosforus, prepared and rased from putrefyed plantes or carkases, by the heat of the son; witch his condensed by the could of the evening, and then shines.

*Musch.*

## LESSON XXII.

*The Term Whig explained, by Dr. Burnet.*

THE southe west countys of Scotland have seldom corn enuff to serve them rounde the yeer; and the northren partes produceing moor then they nede, those in the weste come in the sumer to by at Leith the stoars that come from the northe; and from a word, whiggam, used in driveing there horses, al that drove wear caled the whiggamors, and shorter, the whiggs.

Now in that yeer before the news came downe of Duke Hamailton's defeate, the ministers animated their peeple to rise and march to Edinburgh; and they came up marching on the head of their parishes, with an unherd-of fury, preying and preaching all the way as they came.

LES-



## LESSON XXIII.

*Continued.*

THE Marquis of Argyle came and headed these people, with is partie, they beeing about six thousande. This was caled the Whiggamors inrode; and ever after that, all that oposed the corte, came, in contempt, to be caled whigs; and from Scotland the word was brout into England, wher it is now one of our unhapy termes of disunion.

Whoever as a trew valew for church and state, should avoide the extrems of whig for the sake of the formar, and the extrems of tory for the sake of the later.

*Swift.*

## LESSON XXIV.

*The Term Tory explained.*

TORY, in the English hystory, means a fackshon or partie, oposed to the whigs.

Dr. Johnson on this terme rites as folows;

Tory, a cant terme, derived, I sèpose, from an Irish word, signifying a savege;—one who adhears to the ansient constitushon of the staite, the appostolical higherarky of the church of England, oposed to a whig.

The night is more a tory in the countrey then the town, because it moor advances his interest. *Addison.*

To confounde is hated coin,  
All partys and relidgons join,  
Whigs, torys, &c.

*Swift.*

## LESSON XXV.

*The Toothake.*

THER niver yet was the philosifer  
That cud indure the toothake pasientlie,  
However at their eese they talked like gods. *Shakesp.*

He that sleeps feels not the toothake. *Shakespear.*

— What man, sigh for the toothake!

Which his butt an humer, or a worme. *Ditto.*

Won was groun desperate with thee toothake.

*Temple.*

The pane his very akute, and tends to make the sufferer impashent, has every won knows who as experiansed it.

## LESSON XXVI.

*Witchcraft.*

**P**EEPLE are credilus, and reddy to impute natural apperaines to wiches and witchcraft. *Bacon.*

When I konsider wether there are sutch persons as wiches, my minde his devided; I beleeve in genneral that there his such a thing has witchcraft, but can give no creddit to aney perticuler instance off it.

*Addison.*

## LESSON XXVII.

*Words nearly alike in Sound.*

**T**HOU art weied in the ballance, and hart found wanting.

I love to waid in deep waters.

Mr. Pitt weied the mater wel.

Simonides, the moor he contemplated the natur off the deceity, found that he did but waid out of is debth, and that he lost himselfe in the thout.

*Addison.*

The moone in her decrease is said to wain.

A wagan by contracshon is called a wane.

Yours be the harvest, tis the begars gain,

To glene the falings of the loded wane.

*Dryden.*

H re anshent nite ariving, did alite,

From her high-loded wane.

*Spencer.*

IN SPELLING.

15

LESSON XXVIII.

*Continuation.*

**T**O wate is to stay for aney thing in expectation.

Bid them prepair within ; I am to blaim  
To be thus wated for. *Shakespear.*

Awed with thees words, in kamps they stil abide,  
And wate with longing lookes their promised gide.  
*Dryden.*

Boerhaave fed a sparrow with bred fower dais, in  
which time it eate moor then its own weite, and yet  
their was no assid found in its boddy. *Arbuthnot.*

Pride, like a gulf swallows us up; our very ver-  
tews, when so levened, becom weites and plumits  
to sink us the deper.

LESSON XXIX.

would—wood, &c.

**O**F long grouthe their stud  
A lawrel's trunk of venarable wud. *Dryden.*

Turners commonly make use of soft wud.

Hearings are cured by being smoked with burneing  
wud.

Begin these wud-birds but to cuple now ?

*Shakespear.*

Wood gives to a verb the forse of the subjunktive  
moode.

If God's providence did not so order it, cheates  
wood dayly be comited, which woad justle privat  
men ought of their rites, and unhinge states. *Ray.*

Wood thou hadst harkened to my words, and staied  
With me, as I besaught the, when that strange

Desier of wandering this unhapy morn,

Posesed the,

*Milton.*



## LESSON XXX.

while—wile, &amp;c.

THE hart of man is so ful of whites, artifices, and decete. that their is no gessing at wat he his, from is speeches. *Addison.*

My sentense his for open war; of whites  
More unexpert, I boast not; them let those  
Kontrive who nede. *Milton.*

Use your memmery, and you will senceblie experience a gradial improvment, wile you tak cair not to overlode it. *Watts.*

Wiles by the experiment of this ministration, they glorifie God for your profosed subjekshon to the gospell of Christ.

I thinke I can never approve your mode of riteing wile I live.

## LESSON XXXI.

*Dress.*

DRESS, like writeing, shud not apear the effect of much study and aplication.

We sometimes see parts of dress extremely butiful, which at the same time subject the wërer to the carackter of fopishnes and afektasion.

Symplisity can scarce be carryed to farr; previded it be not so singuler as to exite a degre of redicule.

A person's maner is never esie, while he feles a konshusness that he his fyne.

Men of quallity never apear more amiable then when their dress is plane.

## LESSON XXXII.

*Repentance.*

THE cunplesion and som of repentance is a chainge of life. That sorow which dictates no caution, that fere which dose not quicken our escape,

that austeritie which sales to rektify our afektions, are vane, and unavailing.

But sorow and teror generally presede reformation. What beter can we doe then prostrate fall Before im reverent; and their confes Humbly hour falts, and pardon beg, with tears Watring the groond, and with our sighs the hare Frequenting, cent from harts contrit, in sine Of grieve unfained, and humiliashon meek. *Milton*

## LESSON XXXIII.

*Letter from a Boy to his Mother.*

My dere and honoured Mama,

I Have oftens wished that i mite be fayoured with a lign from you, but tho you have not yet thot proper to indulg me with this gratifikashon, i kannot dout of your tender regarde and afekshon for me. How gretely am I indeted to you and my honered father, on every acount! i hope always to bee graitful, and to expres my gratitude by indevoureing to give yon all the satisfakshon in my pour.

Thank God, I injoy good helth, love my sitewashon well, and hoope I am makeing good progress in my learning.

Be so gud as to give my dutie to my pappas, with my love to sister, and beleeeve me to bee,

Dear Mama,

Your obedient Sun,

F. B.

## LESSON XXXIV.

YOUTH his of no long durasion; and in maturur hage, when the inchantments off phansy shal ceace, and fantoms of delite danse no moore

about hus, we shal hav no compharts but thee esteeme off wise men, and the means of dooing good.

Let us therefore stop, wilst to stop his in our powr. Let us live has men, who are som time to growe hold, and to whom it wil bee the most dredful off all evils, to count there past yeers by folies.

## LESSON XXXV.

**F**ilosofie his then onley valuable, wen it serves for the law of life, and not for the ostentation of sience.

When once you profes yourself a frend, indeavour to be allways such.

He cann never have aney trew frends who will be often changing them.

Their his a frend that stiketh clooser than a brother.

## LESSON XXXVI.

**Y**OUTH his the time of interprize and hoope: haveing yet no ocation for compareing there forse with aney oposing powr, they naturaly form presumptions in their own favour, and emagin that obstrukshon and impediment wil give way before them.

Among maney other errors of yonge mindes his the opinion they hav of there own impotence.

## LESSON XXXVII.

**M**EN are rong for want of sence, but they are rong by halves for want off sperit.

Men easelie forgive rongs which are not comited against themselves.

The powr of doeing rong with impunetie, seldom wates long for the wil.

Their his allways danger, least wickednes conjoined with abilities shud steal upon esteeme, tho it mises of aprobasion.



## LESSON XXXVIII.

**T**HE first years of man must make provision for the last.

He that never thinkes, can never be wise.

The two powers which constitute a wise man, Epicetetus says, are those of beareing and forbearaing.

Wisdom is the principle thing; therefore get wisdom, and with all thy getting get understandin.

## LESSON XXXIX.

**B**UTY in both sexes, but perticularly the female, exposis its poserer to unnumberd snairs.

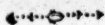
Buty, howsoever pleasing to the eye, will never be esteemed by the wise and virtuous a sufficient apology for the want of good sence.

Many delightful formes attract our atension, which, upon examination, we quit with a sigh of pitty, or a smile of contempt; the minde, alas! is either a meer void of nothingnes, a blank of incipidity, or a dispikable magazine of vanety and folly.

## LESSON XL.

On Hair—heir—hare—are—here—hear—air.

**I** Here Mr. T——, ho his likeley to be come Lord Rich's hair, his a yung gentleman ov a verry amible disposishon;—though fond of takeing exercise in the open are, he his no advokate for unting, so that the poore hairs uppon is istate wil probablie bee perskuted les then thay ave itherto bene, for he declairs hee wood rather whant venizn for ever, then urt an heir of there heds. If yu, my frend, air not hear altogether so scrupolous yourself, I dout not you hare disposed, at leest, to alow that this his not han unfavourable trate in is carractor.



## LESSON XLI.

*A Letter from a Boy at School to his Father.*

Honored Father,

**H**AVEING bene hear sum time, it semes necessary that I shud pay my dutyful respects to you by leter. I have the plessur to informe you that I am, thro' devine goodnes, very wel, as to my helth, and finde this cituasion very agreeable. I ham favored with every advantige for makeing progres in thos branchis of larning, witch are nesessary for bisnes. I hope I am sensible of the kindness of my friendes, in being at so mutch expense on my edikashon. I am sensible of the preshusnes of time, and am endeavoring to be dilligent and dutyful. Pray give my duty to my muther, and love to my sister. I have onely time to ad that am,

Sir,

Your dutifull Sun.

## LESSON XLII.

*A Letter from a young Gentleman to his Uncle.*

Honored Unkel,

**I** hope you wil not bee desplesed that I presum to trouble you with a shorte leter. I ham under great obligashons to you, and shud be very glad if this specemen of my riteing mite mete with your aprobashon. Plesse to accept my thanks for all your favors. I hope i shal make it my studie to plesse you, and the rest of my relashons, by a dutyful behaviour, and an indever to improve in lerning.

I am,

Honored Unkel,

Your obedient neffew,

## LESSON XLIII.

**N**ottingham, butefuly cituated on a roky emenace above they meddows boardering the Trent, crowned with its stronge castel, his a large, populus and ansome toun, destinguished by its spatious mar- kit plaice, and noated has won of the principle seates of the stoking manefactor.

The traid is extended to the nebourhood round, and sum of the moor distent touns.

The guds are convayed to the differant poarts and plaices of konsumsion by land. A concederable parte of them his expoyrted to varyous parts of europ, america, and they west indeys.

The coton for this manefactor his spun by ma- sheenery, worked by water in this countee and Dar- bysher.

## LESSON XLIV.

**T**HE onely comersial toun of the countie of westmoreland his kendal, long noated for its woollen manifactorys, witch it stil soports with vigar, not- withstandin its disadvantig of poseseng no watter ca- rage; sutch hare the effects of action, industrie, and frugallitie. Larg quantetys of woole from leicester- sher and durham hair hear cheefly scent too london in wagons. The course whool of westmoreland his rought into a thik stuff, caled cotons, witch air prin- cepaly cent too glasgo, and exsported for the cloath- ing of negros, or used for salors jakets.

## LESSON XLV.

**P**ortsmouth his the moast strongley forte- fyed plais in great brittan, and its hie importans ren- ders it worthey of everey atenshon. The capashus harbour is maide by a baye runing upp betwene the



island of Portse and an oposit peninsila, haveing a narrow enteranse comanded by the toun and fortres.

Menny off the largest shipes air allways lade upp hear; and in tyme of warr it is a rendevoo off the great chanel flete. The doks, arsinals, storhouses, baraks, &c. are all off capetal magnetud, and cept in perfect ordure.

### LESSON XLVI.

**L**Inconshir is perticularly destinguished as a graising countey, and his remarcable for rereing anemals too the greatest sise and weit.

The shepe are cloathed with a long thick wull, peculiarley fited for the worsted and course woollen manefactore, of wich great quantitys are sent into yorkshire and oather countys.

Linconsher his not itselſe a manefactorin county, and indede as declined from its anshent populacenes and consequense. A principle reson of this is the decay of its see portes, wich, tho formarly numarus, are now almoste intirely choked upp with sand, and sum of them quiet desserted by the oshan.

### LESSON XLVII.

**N**ewcastle is cituated in the center of the great coleries, whitch have for senturys suplyed london, all the esterne, and moast off the midlande and southern partes of the kingdom with coles.

This trafik as been the source of great oppulance to newcastle; which besides exports larg quantitys offed, sault, samon, buter, talow and grinde-stons. It likewise possesses manefacturis of steal and iren; in the toun and neibourhud are several glas-houses.

The new streats in newcastle are uneform and bewtefull, but the old bildings are unsitely, and mutch crouded together.

## LESSON XLVIII.

**E**NVY is a censation of uneasines and disquiet, ariseing from advantiges wich others are supposed to possess abov us, acompanyed with malignatie towardes those wo poses them.

This is unevsally admited to bee one of the blakest pashons of the humane hart. In this worlde we depend mutch on one anothur, and were therfore formed by God to bemutualy ucefull and asistinge.

## LESSON XLIX.

**B**ERWICK upon Tweed, was onse a verry strong fortis, hand of the greatist importense when ingland and scotland where too hostyl nashons, too each off wich it alternatly belonged, or whas concidered has a destrect seperat from boath cuntrys. It as know hapily lost its concequence, though still forfeited; and his cheefly remarcabel for its sammon fichery. It also exportes corne, wull, and a prodigious number off eggs.

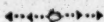
## LESSON L.

*Youth to be taught to think and reason.*

**C**HILDREN can niver bee tow soon treeted as men. Thos masters, wo aledge thee incapacity of tender yuth, onley tasetly reproch there own: thos who hare incapabel of teeching yung mindes too reason, pretende that it his imposable.

The truthe is, thay are fonder of makeing there pupels tauk well then thinck wel; and mutch the greter numbar air beter qualesfyed too giv prase to a reddy memery then to a sound judgement.

Thee gennerallity of mankind concidder a multetud of fakts as the reall fud off the minde, not has subjectes proper to aford it exercise.



From hense it proseeds, that histery, insted of teeching us to know ourselvs, often onely servs to rase hour vanity, by the aplaue of the ignarent; or what his mor daingerus, by the self-delushon of untryed vannety.

## LESSON LI.

*On History.*

**N**Othing can be more useles then histery, in the manor in wich it is studdyed, wear the memory is loded with little moar then daits, naines, and events.

Simply to repete the transaxion is by sum theut sufisiant for evry purpos; and a yuth, haveing beene onse aploded for is reddenes in this way, fances himself a perfect historean.

But thee trew use of histery dose not concist in beeing abel to settle a genealogy, in quoating the events of an obskur rein, or the tru epok of a kontested berth; this nolledge of facts hardly disserves the naim of siance: trew wisdom concists in trasing effects too their cauces. Too undarstand histarie is to understand man, who is thee subject.

## LESSON LII.

**I**N your patiance poses ye your souls. The posesion of our souls is a vercy emfatical expresion. It discribs that stait in wich a man has both the ful comand, and the undesturbed enjoyment of himcelf, in oposition too his undergoing sum inward adge-tation witch discumposes his pours.

Uppon the least reflexion it must apere how esential sutch a state of minde is to hapenes.

He onley wo thus poseses his soul, is capabel of posing aney oather thinge with advantige; and in order



order too atane and preserv this selfe possession, they moast importent requisit is patients.

## LESSON LIII.

THE sity of Canterbury his destinguished by bein the metropoletane sea of all ingland. Its ampel cathedrail as bene the berrial plaice of menny of hour kings and princess, among home ware Henry IV. and the blak prinse. At one of its alters was murdered that turbelent and ambishous preest the archbichop Tommas a Becket, whom superstishon afterwards maid a sante; and his ritch shrin in this cathederal whas viseted buy pilgrems from all parts of urope.

## LESSON LIV.

THE forrest of windsor as long been famus for its rurale buties, and for the plesures of the chais, witch it has aforded too a long ceries of hour monarks. It was the theem of the juvenil mews of Pope, wo was borne within its presinets. Within the forrest is contaned the great parck, covered with nobel trees, and stoked with numerus heards of dear. The magnesisent castel of winsor, seated on an emmenence above the tames, and comanding a vue of the whole ritch cantrie arround, was founded by wiliam the conquerer, and as ever sinse been a roiale recidense.

## LESSON LV.

THE sitty of Algiers is not abov a mile and a haf in cirkit, tho it is cumputed too contane nere 120.000 inhabitance, 15,000 houses and 107 mosks. There publik bathes air larg and ansomly paived with marbel. The prospekt of the cuntry and see from



algiers is verry butifull, beeing bilt on the declevitie of a mountan; butt the sity, thow for several aiges it has braived sum of the greetest pours of cristendum, cud maik but a fainte defense agenst a regguler seege, and it his sade that thre inglish fifty gun shipes mite bater it aboute the eers of its inhabitanse from the arbour.

The Spaniards ataked Algiers in 1775 buy land and by see, but where repulsed with grete los, tho thay add nere 20,000 futt and 2000 hors, and 47 king's shippes of deferant raits, and 846 transportes.

In the yeers 1783 and 1784 they also renued there ataks by see, to distroye the sity and galleys, but after spendin a quantitie of amunishon, bums, &c. where forced too retir, without eather its capture or extinction.

The moal or arbour is 500 paices in length, extendin from the contenenent to a small iland wear their his a castel and larg batery.

## LESSON LVI.

*Summer.*

SEE the plou-man neer at hand  
 Whisels o'er the furow'd lande,  
 And the milke-made singeth blith,  
 And the mouer wets is sithe,  
 And evry shepard tells is tail  
 Under th' howthorn in the dail.  
 Strite mine eye hath caut new plesurs,  
 Wilst the landscips round it mesurs;  
 Rusit launs and falows gray,  
 Were the nibling flocks do stray,  
 Mountins on whose baren brest  
 The lab'rin clouds do often reste,  
 Medows trim with daisys pride,  
 Shalow brooks, and rivers wide.  
 Tours and batlements it sese  
 Bosom'd high in loffy trese.

Hard by, a cotage chimly smoaks,  
 From betwene two aged okes,  
 Were *Corydon* and *Thyrsis* met,  
 Are at their sav'ry dinner set  
 Of herbs, and other country meses,  
 Which the neat-handid *Phyllis* dresses;  
 And then in hast her bour she leavs,  
 With *Thestylis* to binde the sheves;  
 Or if the erlier seeson lead  
 To the tan'd hai-cock in the mede.

## LESSON LVII.

*Continuation.*

**S**ometimes with sekure delite  
 The upland hamlits wil invite,  
 Wen the mery bels wring rownd,  
 And the jocund rebecks sownd  
 To many a youth and many a made,  
 Dansing in the checker'd shaid;  
 And yung and old com forth to play,  
 On a sunshine holeday,  
 Til the liv-long dailight fale,  
 Then sit downe to here the tail.  
 This being tould, to bed they creep,  
 By wisp'ring windes sone lul'd to sleap.

Toured cities plese hus then,  
 And the bissy humm of men,  
 There let Hymen oft apear,  
 In safran robe, with taper cleer,  
 And pomp, and feste, and revelrie,  
 With masque, and anteke pagentry,  
 Such sights as youthfull poits dreme  
 On sumer eves by hanted streme.

*Milton.*

## LESSON LVIII.

**A**T Naples there are no walkes; and the  
 truth is, according to the costum of the plaise, they





have no ocation for them, anney moor then they hav for legs; for walking their his litle les infimous then steeling; and aney person that makes use of his lims, is held in contemt by all good companie.

The detestible practise of gameing is by no means prevelent hear. I wish it were banished every wher, or totally supressed by the pour of the majistrate.— From the anxiety it ocasions to the minde, and lasitude to the boddy, it is deth to hectic peeples, to persons of week brests, and of delicat nirvs.

### LESSON LIX.

THE see-coast of Sicily is verry rich. The sides of sum of the mountins are hily cultivated, and presente the moast agreable aspekt that cann be im-magened; corn, wine, oyl, and sylke, all mixed together, and in the greetest abundence.

However, the cultevated parte his but smal in proporshon to what his liing wast, and onley serves to shew the great firtility of this iland, where it peepled, and inn industrons hands.

The sydes of the rode are covered with a veriaty of flours, and of flouiring shrubbs; sum of them exceedinglie butiful.

The inclosers are manny of them fensed with hedgis of the Indian figg, and prickley pare, as in Spain and Portegale.

Nere mount Etna there are plentie of trees, which produse siniman and peper.

### LESSON LX.

#### *The Cameleon.*

AS the Iguana serves to satesfie the appetite of the epecuer, the cameleon is the feest of the philosopher.

Like the crocodile, it is produced from an eg, and in its formation neerly resembles that terable annimal.

The hed is almost two inches longe; the boddy, four and a halfe, the tale five, and the fete two and a halfe.

The thicknes of the boddy is differant at differant times.

Sometimes, from the back to the belly, it is two inches, and sometimes butt won; for it can blow itself up, and contrakt itselfe at plesur. This swelling and contraxion his not only off the back and belie, but of the legs and tale.

## LESSON LXI.

*Continued.*

**I**T has a pouer of inflatting every part of its boddy; yet the are only gets between the skinn and the musels.

The skinn is verrey could to the tuch, and tho the anemal apears to be lean, the pulsasion of the hart cannot be felt.

The surfice of the skinn his unequal, and as a grane not unlike shagrene, but verrey softe, and as smothe as if pollished.

The collour of all the higher parts, when the cameleon is at rest in a shadey plaise, is of a blewish gray; and the space betwene the protubrancies, his of a pale red and yalow.

But when the annimale is removed into the son, then comes the wunderfull parte of its historie.

## LESSON LXII.

*Continuation.*

**A**T first, it apears to sufer no chainge of collour, its grayish spotts being the saime as in the shade.



But soon the whole surface seems to imbib the raies of lite, and the simpel collouring of the boddy chainges into a varietie of butifull hews.

Wherever lite coms upon the boddy, it is of a tawnie brown ; but that parte of the skinn on which the son dose not shine, chainges into sevrall briter colours, pale yellow, or vivid krimson, which form spotts of the sise of halfe a finger.

Sometimes the annimale becoms al over spotted with brown spotts of a grencish cast.

It must not, however, bee hence concluded, that the cameleon asumes the collour of every object it aproches. This his a poppilar eror.

### LESSON LXIII.

#### *The benevolent Man.*

AS the rose difuseth its oders all arround, so the benevilent man wishes in is hart to do good to all.

From the largnes of is mind he compreends in his wiches the hapines of all men ; and akording to is abilitie he endeavours to promote it.

His desier his to do good, and he serches out oca-tions of dooing it.

He studys to aleviate the affictions of others, and in the very intention of that he findes plessure. He opens not is hear to slander, the falts and the faillings of others give pane to is hart.

He enjoyes theease and tranquility of is owne brest, while he rejoises in the prosperety and hapines of others.

He konsiders how much he ows to the asistence of others, for is food, is clothing, is convenience of habitation, is protekshon from injeries, and is injoyment of the cumforts and blesings of life.

Boath duty and intrest therefore ingage him to be frendly to mankind.



## LESSON LXIV.

*The Church Yard.*

WHEN I enter the church yard, I love to converse with the dead. See how thick the hillocks of mortallitie rise all arround me! Each of them a monument of death, and the covering of a son or daughter of Adam.

Peraps a thousand peeces of humane natur, heaps upon heaps lie burried in this spott of ground. It is the old repository of the inhabitants of the neighboring town; a collection of the ruines of many ages, and the bones of twentie generations.

I say within myself, What a multitude of humane beings, noble creatures, are here reduced to dust!—God as broken is own best workmanship to peeces, and demolished by thousands, the finest earthly structures of his own building. Death as reined over this town for many successive centuries; he had his commission from God, and has devoured multitudes of men.

## LESSON LXV.

*Continuation.*

SHOD a stranger make the inquiry, *Wherefore has the Maker of the universe done thus to the work of his own hands? What meaneth the hate of this grave angur?* The answer is ready;—*Because they have sinned; they have forsaken the covenant of the Lord their God, therefore he has visited them with their iniquity; he hath cast them into another land, even the land of corruption and darkness, as it is this day.*

But have not other towns, cities and villages there church-yards too? My thoughts take the hint, and flee abroad throw all the burying-places of the nations.

What millions of mankind lie under the ground in urns, or mingled with common clay? every ancient



town and sity in the world, as burnt or be-  
ryed all its inhabitation more than thirty times over.  
What wide spreading slaughter, and what lamentable  
desolation as death made among the children of men!

## LESSON LXVI.

*Continuation.*

**B**UT the vengeance is just in all; each of  
them are sinners, and *the anger of God hath kindled  
against them, to bring upon them the first curse that  
his ritten in is boke; In the day that thou sinnest, thou  
shalt surely dy.*

Go to the church-yard then, o sinful and thoughtless  
mortals; go learn from every tomb-stone, and rising  
hillock, *that the wages of sin is death.* Learn in silence  
among the dead, that lesson which infinitely concerns  
all the living, nor let thy art be ever at rest, till thou  
hast acquainted with Jesus, who has the resurrection and  
the life.

See these hints butifully enlarged on, by the justly  
celebrated Mr. Hervey, in his meditations among the  
tombes.

## LESSON LXVII.

*Worthless Characters.*

**T**HER are a number of us crepe,  
Into this world to eat and sleep,  
And know no reason why they are borne,  
But merely to consume the corn,  
Devour the cattle, fowl and fish,  
And leave behind an empty dish;  
The crows and ravens do the same,  
Unlucky birds of hateful name;  
Ravens and crows must fill their place,  
And swallow corn and carcasses.

Then, if there tome-stone wen they dy,  
 Ben't taut to flater, or to ly,  
 There's nothing beter wil be sade,  
 Than that, *They've eat up all there bred,*  
*Drunk up there drink, and gon to bed.* }

Deluded souls! that sakrifice  
 Eternal hoaps above the skyes,  
 And power there lifes out all in waist,  
 To the vile idle of there tast!

The hieft heaven of there persute,  
 His to live equal with the bruit;  
 Hapy if thay coud die as well;  
 Without a judge, without a hel.

## LESSON LXVIII.

*The Ephemeron.*

THIS flie his an unusual and spesial instance of the brevete of life. Its litel span of existence is about six ours. In that tyme it performes all the nesenary ofices of life.

Neerly in the begining of life it sheds its cote, and is thereby rendered lite and agil. It spends the rest of its tyme in friskeing over the waters.

The femal drops hir eggs on the surfice of the water, and the mail his sperme upon them, to impregnate them. Thees eggs are spred about by the motion of the water, til they desend to the botom by their own weit.

Hear they are hached by the warmth of the son, into litel wormes, which make themselves kases in the cley, and provid for themselves without peternal cair.



## LESSON LXIX.

*Equity.*

THE pease of society depends on justice and equity.

In your dealins with men be imparshal and uprite ; doe unto them as you wood they shud do unto you.

Be faithful to your truste ; and deseave not those who relie upon you : it is not less criminale in the site of the almyty to betray than to steal.

When you sell for gane, here the wisperings of your consence, and be satisfyed with moderasion. From the ignorance of the byer take no opertunity of imposing upon him.

Cast not an evil eye on the propertie of another, let whatever is his be sakred from your touch.

Remember he that dweleth in the heavens has is eye upon you ; the unaltarable law of his mouth his, *thou shalt not stele.*

## LESSON LXX.

*The good-natured Man.*

THE kind-harted man returneth not evil for evil ; he lovs even is enimys, and overcoms evil with good.

The greefs and anksieties of others excite his compassion ; he indevours to liten the weit of there calamitys ; and the plesur of suckces his a full reward for is labor.

He prevents the mischeef of strife and quarrels, by endeevering to calm the furie of the angry man.

He asisteth the poor in there trouble, and is glad of an oppertunity of furthering the welfair of any man.

He forgivs injuries, and wipes them from is remembrance. Mallice and revenge have no plaise in is hart.

He promotes among his neighbours peace and good will,  
and his name is had in honour.

## LESSON LXXI.

*The grateful Man.*

THE hand of the generous man distributeth favours, like the clouds of heaven; but the heart of the ungrateful is like a sandy desert, which swallows the falling showers with greediness, but buries them in its bosom, and produces nothing.

The heart of a grateful man delights in the favours received.

He acknowledges his obligation with cheerfulness he looks on his benefactor with love and esteem, and says within his own breast, *I am unspeakably obliged, what return shall I make?*

## LESSON LXXII.

*The Silk-Worm.*

EVERY man is a witness of the labours of this little insect. But the most skillful artists have not yet been able to imitate it.

Have they found out the secret of drawing out a thread so fine, so strong and even, so bright and uniform? Yet have they materials of greater value than this thread for making the finest stuffs?

Do they know how the worm converts the juice of the mulberry-leaf into those golden threads? Can they give a reason why a liquid substance, before it is taken heir, should grow strong, and lengthen itself to such a degree, as some has it his exposed to it?

Can any of them explain how the worm has taught to form itself a retreat, under the numberless turnings and windings of the silk, and how from this rich grave it finds a kind of resurrection, which gives it the wings its first birth had refused!

## LESSON LXXIII.

*Short-lived animals.*

MR. RAY tells us of an insek't which his hatched and dyes in won day; and probably their are maney other kindes, with which we are yet una-quanted, of no longer durasion.

Hence we may naturally reflekt, that has we find, by the help of a mikroskope, that quantity his only computed to be grete or smal, in proportion to what objekts our eyes are kapable of seeing without the asistence of glases; so the idea of tyme seemes confined to our understanding, by the same rule; and the life of that cretur which livs but a day, may bee of the same terme of durasion in proporsion to itselfe, as the terme of an hundred yeers to mankinde.

## LESSON LXXIV.

*Caterpillars, &c.*

IT is wonderfull that in the proses of natur, so maney cralling worms shod be so variously transformed and chainged into flies, nats, or buterflys.

Every fly as cralled in its original state, and bene a kinde of worme, caterpiler, or insek't, before it ad wings.

The midle state betwene these two extremes of elevation and meanes, is when the annimel becoms like a cod or bean.

This his dun a grete number of waies, but allways in a maner uniforme to the order of evry spesies.

O lord, how manefould are thy workes, in wisdom hast thou maid them all! The erth his ful of thy richis!

*End of the first Part.*



---

*BY the time that young Ladies and young Gentlemen at school have, under the eye of their teachers, written out the exercises correctly which are contained in the former part, it may be supposed that they have committed to memory the most necessary rules of English Syntax, or that part of Grammar which relates to the agreement and right disposition of words in a sentence.*

*But the committing of rules to memory is of little utility, unless the learner thoroughly understand those rules, and by constant exercise be enabled with facility to apply them.*

*The following part of this book, it is presumed, will, by the help of the teacher, be of considerable service for the promotion of that end. It is desirable, however, that learners, while they are employed in the rules of concord, should be improving in the proper spelling of words at the same time.*

*The following lessons are therefore designed to exercise their ingenuity in both respects; that by diligent attention and constant practice, the pupils may acquire the habit of writing the English language with correctness and propriety.*

*In this as well as the former part, the rules for the use of capital letters, are purposely violated, that the learner may be put on his guard, and call to mind what his grammar teaches him on that subject, viz. That capitals should be used to begin words in the following circumstances;*

**D**

1. *Every name of the Supreme Being should begin with a Capital, as God, Christ, Saviour, &c.*

2. *All proper names of men, cities, towns, kingdoms, &c. as Joseph, London, Bristol.*

3. *The pronoun I, and the interjection O.*

4. *The beginning of every book, chapter, or paragraph; and the word immediately following a period.*

5. *The first word of every line in poetry, And,*

6. *A sentence introduced as spoken by another; as Nathan said unto David, Thou art the man. In other cases, capitals are now generally disused.*

## PART II.

### EXERCISES IN ORTHOGRAPHY AND SYNTAX.

---

#### LESSON I.

*The Necessity of Diligence :—earthly Felicity uncertain.*

THE certainty that life cannot be long, and the probability that she will be much more shorter than nature allow, ought to awaken every man to the active prosecution of whatever she is desirous to perform. It is true, that no diligence can assure success; death may intercept the most swift career; but he who is cut off in the execution of a honest undertaking, has at least the honour of falling in his rank, and as fought the battle, though she has missed the victory.

Bright and lasting bliss below  
Are all romance and dream;  
Only the joys celestial flows  
In an eternal stream.

The pleasure, who the smiling day  
With large right hand bestow,  
Swiftly her left conveys away,  
And shuffles in our shoes.

So have I seen a mother play,  
And chide his silly child,  
She gave and took a toy away,  
The infant cried and smiled.



## LESSON II.

*On Verse, Rhyme, &c.*

**T**HERE is two ways of writing on a subject, namely, prose and verse.

Prose his the comon way of riteing, without beeing confined to a certain number of sinnables, or having the truble of disposing the words in any perticuler forme.

Verse requires words to be rainged so, as that the acksents may fall on perticuler sinnables, and make a sort of armoney to the hear.

This is termed metre or measure. To this rhyme are generally added; that is, to make two or more versis, neer to each other, end with the same soond; Thus,

But O unuterable grace!

The eternal Sun take Adams plaise;

Down to the world the Savier flies,

Streches is naked arms and dyes.

That kind of poetry where no regard is had to the correspondance of the last soond of won verse to the last soond or sinnable of another, is called blank verse.

## LESSON III.

*Continuation.*

**I**N metre the words must be disposed so, has the aksent may fall on evry sekond, fourt, and sixt silable; and also the eith, tent and twelft, if the lines run to that lenth. The following verse of ten sillables may serve for an example.

The monark spoak, and strait a murmur rose.

But inglish poetry allows of frequent vareations from this rewl, espeshally in the first and second synnables of the line; as of the verse which rhymes

with the foregoing, where the aksent his laid upon the first synnable.

Loud as the surges, wen the tempest blous.

But there are two sorts of meter which varies from this reule; one of which are, when the verse containe but seven sinnables, and the aksent lies upon the first, thurd, fift, and sevent. As in the following;

Could we, which we niver can,  
Strech our lifes boyond there span;  
Buty like a shaddow flyes,  
And our youth before us dyes.

The other sort of meter has a runing hastey soond, and requiers an aksent upon evry third sinnable.

'Tis the voice of the slugerd, i herd him complane,  
You have wak'd me to soon, I must slumber again:  
As the dore on his hingis, so he on is bed,  
Turn is sides and is shoolders, and is hevy hed.

#### LESSON IV.

*The ancient Britons.*

**T**HE people which first lived in this iland, ware the Galls, and afterwards the Brittans.

The Brittans were tall, wel maid, and yellow hared. They frequently lived to the age of one hunderd and twenty yeer, oweing to their sobryetic and temporance, together with the wolsom heir of the climat.

The use of cloths was skarsly known among them. Som of them which inhabited the suthran parts, covered there nakednes with the skinns of wild beests, which they throe carlessly over them, not so mutch to defend themselves from the cold, has to avoid giving offence to straingers, which came to trafick with them.

By way of ornament, they used to cut the shape of flours, trees, and annimals on there skin, and afterwards painted it of a skie blew, with the juce of wood. Thees colures never wear out.

They lived in woods and hutts, covered with skins, bows, or turf. Their towns or vileges was a confused parsil of hutts, plaisted at a little distance from each other, without any order, or distinktion of streets. Thees touns was generaly in the midst of a wud, defended with ramperts, or moundes of erth thrown up.

Ten or a dosen of thees brittans, frends and brothers, lived together, and add their wives in common. There food was milk, and flesh got by hunting; for there wuds and planes was well stocked with game. Thay kept there fish and tame fousls for plesur, being forbid by there relidgion to eat them.

## LESSON V.

*The Lion, the Wolf, the Dog and the Fox.*

A FABLE.

A Lyon, has the fabel sais, won day sent for an wulfe, and axed him weather he ad not a stinkin breth? Yes, say the wulf; for witch the lyon toar him in pieces; he then sent for a dog, and axed her the saim question; the dog replys, No, hit his verry swete, for witch he toar her also in peeces: hafter witch he cent for a fox, and repected the inquirey; the fox repiys, please yure honner, i has a sad could in me hed, and i canot smel; bi witch ansur he saved is lief: the wulf whas distroied for telsing a ly, the dog for tellin the treuth, wile the fox was spaired throo is cunnin; hense you shud lern to be has wize has sirpents, and armles as doves; you ma be percekuted for tellin the trewth, but you must ineventably be distroied if you delightest in tellin lys; therefore be uprite and sinsere in all you sais and dus, let wat will be the concequence.



## LESSON VI.

*The Rattle Snake.*

**T**HIS creature are bred in America, and in no other part of the world. It has thick skin as a man's leg, and four, five or six foot long. In most particulars it resembles a viper. He differs, however in having a large scale, which hangs like an penthouse over each eye.

It is of an orange, tawny, and blackish colour on the back; and of a ash-colour on the belly.—The male are distinguished from the female by a blackish velvet spot on the head, and by the head being smaller and more longer.

But what distinguishes her from all other animals, are its rattle, an instrument lodged in its tail, by which it makes such a low, rattling noise, that its approach may be perceived, and the danger avoided.

## LESSON VII.

*Continuation.*

**T**HIS rattle, which is placed in the tail, is, when taken out of the body, not unlike the curb chain of a bridle. It is composed of several thin, hard, hollow bones, linked to each other, and rattling upon the most slightest motion.

The young snakes, of an year or two old, have no rattle at all, while many could have from eleven to thirteen joints each.

The bite of this serpent is certain death. It moves along with the most majestic rapidity. If unprovoked, it never meddles with any thing but its natural prey; but when accidentally trod upon, or perceived to be destroyed, it then makes a desperate defense. It erects itself upon its tail, throws back the head, and inflicts a wound in a moment, and after

that a sekand. When this is don, it his said by sum, to remaine torpit and inactive, without even attempting to eskapec.

### LESSON VIII.

#### *The Improvement of Time.*

**I**T woud seme imposible to a solitary speculatist, that a humane beeing can want imploiment. To be borne in ignoranse, with a capasety of knowledge, and to be plased in the midst of a world filled with veriaty, perpetually presing upon the senses, and irritating curosimy, are surly a suficient security against the languishment of inatension.

Noviltiy are indeed necessary to preserve egerness and alakrity; but art and nature has stores inex-austable by humane intelects; and every moment produce something nue to him, which has quickened is facultys by diligent observation.

Their are a high and noble imploymment to whom all facultys is adapted by him who maid them. The dutys of relidgion, sincerely and regularly performed, will always be suficient to exalt the most meanest, and to exersise the most highest understandin. The minde will never be vacant, who are frequently re-caled by stated dutys to meditasion on eternal interests: nor can any hour be long, who are spent in obtaining some nue qualificalion for celesteal hapiness.

### LESSON IX.

#### *An Epitaph.*

**O**N a grave-stone in the chansil of Halifax church, are the following inscription:

Hear lieth the boddy of Hannah, the wife of Henry Greame, of Shaw-hill, in Skircoat, which departed this life the 13th day of September, 1727, in the 67 yeer of hir age.

She, which took up her rest within this tome,  
 Had *Rachels* face, and *Leahs* fruitful wome,  
*Abigails* wisdom, *Lydias* faithful hart,  
 With *Marthas* cair, and *Marys* better part.

## ANOTHER,

On a stone covering the grave of three infants; the  
 offspring of *Mrs. Holden*.

Lament not, muther, oft the fruteful wome  
 Is but an anti-chamber to the tome;  
 In tender love the inspirer of our breth,  
 Prevent our sorrows by a speedy deth.

## LESSON X.

*Of Knolles's History of the Turks.*

**T**HIS author as displayed all the excelences  
 that naration can admit. His style, tho somewhat  
 obskured by tyme, and sometimes viciated by falce  
 witt, is pure, nervus, elevated and clere.

A wonderful multiplisity of events are so artfully  
 arranged, and so distinktly explained, that each fa-  
 cilitates the nowledge of the next.

Whenever a neu personage is intredused, the reader  
 are prepared by is carakter for is akshons; when a  
 nashon is first ataked, or sittty besceged, he his maid-  
 acquainted with its hystory, or cituasion; so that a  
 grete part of the world are brout into vue.

The discripshons of this author is without minut-  
 nes, and the digresions without ostentashon. Colla-  
 teril events is so airtfully woven into the contexture  
 of his principle story, that thay canot be disjoined,  
 without leaving it lacerated and broken.



## LESSON XI.

*Continuation.*

**T**HERE are nothing turgid in this authors dignity, nor superfluous in its copiousness.

His orations only, which he feigns, like the anshent hystoreans, to have been pronounced on remarkable okasions, is tedious and languid; and sinse thay are nearly the sports of immaginasion, prove how much the judicious and the most skilfullest may be mistaken, in the estimate of their own powers.

Nothing could have sunk this author into obskurety but the remotenes and barbaretty of the people, whose storey she relates. It seldom hapens that all circumstances concur to hapines or fame. That riter which mite have secured perpetuity to is name, by a hystery of is own country, as exposed himself to the dainger of oblivian, by recounting interprises and revolutions, of which non desier to be informed.

## LESSON XII.

*Character of Lord Clarendon, as an Historian.*

**H**IS diction his neether exact in itself, nor suted to the purpose of hystery. It his the efusion of a mind crouded with ideas, and desirus of imparting them; and therefore allways acumilating words, and involving one clause and sentance in another.

But there his in this negligence a rude enartifishal magesty which, without the nisety of labored eligance, swels the minde by its plenitude and defusion.

His naration are not suficiently rapid, being stoped too frequently by perticularetys, which tho they mite strike the auther who was present at the transaksions, will not equally detaine the atension of posterity.

But his ignorance or carlesness of the art of riteing are amply compensated by is knowledge of nature

and of polisy; the wisdom of is maxims, the justnes of is resonings, and the variety, destincktness and strength of is carakters.

## LESSON XIII.

*Epitaphs.*

**J**AMES Lister of Shipden Hall, Gentleman, who left a disconsolate widdow and ten children, Nov. 4, 1729.

Natur will weep, but O repres the teer,  
 Since Christ and is salvation is so neer.  
 The gospel sound invites hus to rejoyce;  
 Who woud not harken to a Saviours voise?  
 His gracious cauls with plessur we obay,  
 And wate the morning of a brighter day.

In memory of Mrs. Lister, late wife of the above gentleman.

Blest is the ded, proclames the voyce above,  
 Which die in Christ, aquainted with is love;  
 They rests from labour in the peseful tome,  
 And rise to glory in the life to cum.

## LESSON XIV.

*Discontent.*

**W**E takes strainge plessur in our pane,  
 And makes a mountain of a grane;  
 Asume the load, and pant and swet,  
 Beneathe the imaginery weit.  
 with our dere selfs we live at strife,  
 While the moast constantest seems of life  
 From pevish humers are not free,  
 still we affects varietee.  
 Rather then pass one easie day,  
 We frett and chide the hours away,

Grow weary off this sircling son,  
 And vex that she shud ever run  
 the same ould track ; and still, and still,  
 rise red behind yound estern hill ;  
 And chide the moone that darts his lite  
 Thro the same casement evry nite.

We shift our chambers and our hoams,  
 To dwel were truble never coms :  
*Silvia* as left the sittty crowd,  
 against the courte exclames aloud,  
 Flys to the wuds ; a hermit saint !  
 She loaths his patches, pins and paint,  
 Dere diamons from his neck is torn :  
 But humer, that eternal thorne,  
 Sticks in hir hart : she's huryed still  
 Twixt hir wild passions and hir will.  
 Hapy the soul that virtue shews  
 To fix the plaise of her repose,  
 Needless to move ; for she can dwel  
 In hir ould grandsires house as well,  
 Virtue which niver loves to roam,  
 But sweetly hides herself at home ;  
 And, easy, on a native throne  
 Of humble turf sits gently down.

## LESSON XV.

*Richard II.*

**H**E was the sun of *Edward*, caled the Black Prince. It is recorded of him, that he opresed his subjects ; that he squandered away is revenews to very bad purposes ; that he inriched is favorites with the property of is peeple ; that he put his unkel, the duke of *Gloster* to deth, without triing him akording to the laws of *England*, and executed manny other persons unjustly.

The



The end of this prinse was trajical. He were imprisoned in *Pontefract* castle, in *Yorkshire*, and eight men was sent to murther him, heded by Sir *Pierce Exton*.

*Richard* forsed a batel-ax from one of the asasins, which all rushed in uppon him. He defendid himsele so vigarously, that he kiled four of the asaleants, when hapening at last to cum nere *Exton*, who had jumped uppon a chare, he struck the king so furious a blow uppon the hed with a club, that he kiled him instantly.

## LESSON XVI.

*King John.*

**J**OH<sup>N</sup>, king of *England*, was won of the weakest and the most worst of men. He took possession of the crown on the disease of *Richard I.* tho his nephew *Arthur* of *Bretagne* had an undoubted rite to it.

He were uneversaly haited of the peeple for his arbitrary prosedeings boath in church and staite.—The poape, *Innocent III.* excumunicated him for is vile practises. Upon this, he rezined the croun and kingdom to the popes nuncio, and agrede to pay a yeerly tribit for them, of a thousand marks, as the popes vassel.

Yet this weake prince immortalised his name, by granting the barrans all that they required. In particuler, he sined too chartars which is the bulwarks of our fredam.

The first was caled *Magna Charta*, or the greate charter. The sekond, the *Charter of the Forists*.—These too chartars have since bene the moast surest foundashon of the libertys of this nashon. *John* dyed at *Newark*, in October, 1216.

## LESSON XVII.

*Warmth in Argument.*

**L**ORD Shaftesbury, I remembers, in is characteristicks, relate the storey of a cloun, which were preasent at the debaits of the docters in the uneversety of Oxford. Tho she was equally a stranger to the subjects and the language, he semed to listen with great atension, and to receeve mutch pleasure from they. A gentelman comoner, which standed neare he, and observed the emoshons expressed in is countinace, enquireed what amusment they could finde in hereing sutch disputes, sinse it were imposable that he shuld even now to whitch side the victery inclined. Sir, replyed the cloun, I is not sutch a fool has you immagins me to bee, for I canne easiley sea which his furst putt into a pashon.

Comon sense diktated this observashon to they cuntry man, that he which was superier in argument wouldest mentain is composur of minde; wilst his antaggonest wood naturally becomes violant and angry, becaus unable to support is cause by the forse of reson.

## LESSON XVIII.

*Lisbon.*

**T**HIS citty is the capitol of *Portugal*. It is a large, rich, selebrated citty, one of the prinsipal of *europa*.

The nue towne is mutch more handsomer then the former, which were distroied. the plan is regular, the streetes and squares is spacious, and the bildings is ellegant. The arbor will contane ten thousand ships, which rides in the most greatest safety; and the citty being vued from the southren shoar of the river *Tajo*, afords a butiful prospekt, as the bildings gradually rises above each other.

This citty his yet deformed with a trybunal of the inquisition; and so terrible is the sekresy and silence wherewith it is kondukted, tho it be onley now used as a state trap, held *in terrorem*, over the peeple, that the poore inhabitants, in pasing by this den, this eklesiastical *Bastile*, cross themselves, and ofer up a petition to the Virgin, or to som saint, to preserve them from it.

## LESSON XIX.

*Earthquake at Lisbon.*

ON Nov. 1, 1755, there were the most dredfulest erthquake at *Lisbon* that had bene herd of for manny yeers. It laid the citty in ruins. No spektakel coud possibly be moor tremendous, then the sight of that citty. About ten thousand persons lost there lives, but the *English* then resident in *Lisbon* suffered the least.

Nov. 28th, on a moast benivolant mesage from his magesty, one hundered thousand poundes was voted, for asisting the distressed peeple of *portugal*.

A great part of that som were expended in rise, corn, flower, *irish* beef, and manny other nesesarys. His *portugeze* magesty returned the warmest thanks to the king and the peeple of *Great Briton* for this sesonable suply. The gud effects of this act of generosity, has bene, on maney okasions, experienced since.

## LESSON XX.

*Sensuality.*

FLORIO and Alonzo was scool-fellows, and insepparable cumpanions, at Eton. They was both profusly supplied with monny, by there two indulgent parants; and they spended it, not in the



pursute of activ deversions, in the purchas of books, or in the offeses of umanety, but in caiks, tartes and sweet metes. With this they continually glutted themselves; and has the hed his allways stupefied when the stomach are overloded, they was the most greatest dunses in the school. Florio, whose pours of digestion was much feebler then those of is frend, became pail and immaciated as he growed in stater.

His appetite were nice and dellicate, and he lothed every kind of foode but sutch as aforded the most savery and exquiset relesh. His mony was soon expended in the grateffecation of his palat; and he was redused to practice the most meanest arts, to obtane supplys for fresh indulgenses.

## LESSON XXI.

*Continued.*

**A**LONZO, whos strenth of constetution convirted into nurishment the unwholesum paistry, who he so gredily devoured, became lusty and corpulant; but his complection was wan, his flesh bloted, and his bely unaturaly swolne. His appetite was rather voratious then nise: and he consumed has mutch food at one meel, as would have suffised, with temperance, for three.

He dyed of a appoplexy, at the age of thirty.

Sensualitie is a vise which contamenate the boddy, depress the understanding, deden the morral feelings of the hart, and degraid the humane species from the exalted rank which they holds in the creation. It would be shoking to relait all the examples of it, whom ansient and moddern histery affords.

## LESSON XXII.

**D**ISTRES and curosite brings me to towne. Opertunity of docing good should not bee neglected.

A good deal depend on the propper manor of a boys beeing Edicated.

Just as the twiggs is bent the trees inclined.

Avoide expenceive devertions, least it brings thou to povertie.

Some persons hardlie recons those among there plesurs for whom they do not pay a high prise: this is boath bad reasonin and bad economie. the sweetest and moast inocentest plesurs is those whom the kind auther of our bein bestows, and who costs us nothing.

Shun idolnes at all times, if thou wishes to be wise and hapy.

Soloman sais, go to the aunt, thou slugard, consider his wais, and bee wise.

A boys atentiv disposition and good acthons renders him valuable, and more worthier of esteeme and comendashon.

A idle boy his an trouble to the master, a plague to all the asistance in the scole, and a discredit to every one Which as the care off Him.

i Doubt not you was tould as much before now.

### LESSON XXIII.

*Caterpillars, &c.*

**I**T is wonderfull that in the proress of natur, so maney cralling worms shod be so variously transformed, and chainged into flies, nats, or buterflies.

Every fly as cralled in their original state, and bene a kinde of worme, caterpiler, or insekt, before they add wings.

The midle state betwene these two extremes of ellevation and meanness, are when the annimel becoms like a cod or bean.

This his dun a grete number of waies, but allways in a maner uniforme to the order of evry speses.

*O lord, how manefould are thy workes, in wisdom  
has thou maid them all ! The erth his ful of thy richis !*

## LESSON XXIV.

**H**ONOUR, prophit and Plessur is sometimes called the worlds trinity. they are indede its three cheef and principle idles ; each of whom may draw a mans hart from is maker and Soveren, and be the Means of is ruine. bewair of they therfore, and of all their sutle incinuashons, if you wood be safe and hapy in this world or the next.

## LESSON XXV.

*The Spider.*

**W**HO as taut this litel animel, in other respekts so contemptable, to forme such fine threds, so equal, and so artfully suspendid ?

Who as larnt it to beginn with fixeing them to sertan points, to join them all in one comon senter, to draw them furst in a write line, and then to strengthen them by sircles exacly paralel ?

Who as taut it that these threds shoud be an snair to catch other annimels which have winges, and which it cud not intangle but by these strategems ?

Who as taut it to fix itself in the senter of the webb, were all the lines meet, conceled from site ; and where it his necessarily informed by the most slitest motion, that some pray has fallen into its nets ?

## LESSON XXVI.

*Insects.*

**W**E is apt to look upon insekts as so maney rude skrapts of creasion, and to rank them amongst the refuse of things.



Whereas, if we examine them without prejudice, and with a little attention, they will appear sum of the most polishedest peeces of devine workmanship.

Manney of them is dekt with a profusion of finery. There *eyes* is an assemblage of microscopes; the mechanism of which is inconceivably nice, and finished in the highest perfeksion.

There *dres* as all the veriaty and luster of coulers. It is set with an arangement of the most brilliantest gems, and boarded with fringes, more richer far than the most costliest silks.

There *wings* is the most finest expansions imaginable. Cambrick is meer canvass, and lawne is course assackcloth, compaired with these inimitible webs.

The *cases* which incloses there wings, glitters with the most glossiest varnish; they are scooped into ornamental flutings; they are studded with radiant spots, or pinked with elegant holes.

These little creturs are all of them equipped with weapons, or endued with dexterety, who qualifies them to seize their prey, or eskape there foe; to dispatch the bissness of there respektive stations, and enjoy the plessurs of there perticuler condition.

## LESSON XXVII.

### *Birds Nests.*

THE god of nature as given instruction to the wylde and warbeling inhabitants of the bow.

The skil with which they erect there houses, and adjust their appartments, are inimitible. The caution with which they sekrete there abodes from the serching eye, or entrudeing foot, are admirable.

No genneral, tho fruteful in expediant, could plan a more artfuller consealment. No arkitekt, with is reule and line, could bild so comodious a lodgement.

Give the selebrated artfiser the saim matereals,

who these weke and unexperiensd creturs uses ; let a *Jones*, or a *De Moivre*, have onley som rude straus, or ugley sticks ; a fue bits of durt, or skrapps of heir ; a sory lok of wol, or a course sprigg of mos ; and what wood they maik of them ? What workes, fare with delikasy, or fit for service, coud thay produse ? Yet of such mene materials the burds makes there butiful nests.

## LESSON XXVIII.

*The Wren and her Nest.*

THE *swan*. has large sweepeing wings and a copeous stock of fethers, to spred over her eggs and young. The *wren* maiks up in contrivanse what his desifient in hir bulke. Smal as she is, she intends to bringe forth, and will be obleeged to nurce up, a very numrus hissue. From the preparashon she make, a man mite suppose that she add really sit down, and counted the cost, and consorted hir skeme. As tho shee have delliberated with herself has folows :

*I shal lay, not a cupple of eggs, but neer a skore. From theese, i am to produse a house ful of yonge. but how shal I have warmth, unles hart suply what natur as denyd, sufisient to hach the embrioes, or cherrish the infantes ?*

Therefore, with the moste corectest judgement she desine, with indefategable asiduetty finishes, a nest propar for hir purpos.

It his a neat *rotund*, lengthened intoo an *oval*, botomed and valted with a regular *concave*.

To preserve it from rane, it as several coatings of moss ; to defend it from could, it has but one window, and onley a single doore ; to render it both elegant and comfortable, it have *carpits* and *hangings* of the moast softest and the most finest down.

By the help of this curious manshon, our little lady becoms the muther of multitudes.

The vivefying heat of hir boddie is, dureing the time of inkubasion, exceedingly augmented. hir House are like an ovan, and greatly asists in hatching hir younge. They no sooner bursts the shel, then they finde themselves skreened from the anoiase of the wether; and moast agreably reposed, amidst the ornaments of a pallace, and the warmth of a bannio.

The truth of the matter is, that the ren, in all hir semeing foresite, and circumspect behaviour, acts she knows not what; onley she acts what eternal wisdom knows to bee necessary, and what devine goodnes prompts her to performe.

## LESSON XXIX.

*Light.*

**L**IGHT are successively propagated with the moast amazeing swiftness; for they comes from the son to the erth in about seven or eight minits, tho at the distince of eightie-two miliens of miles.

The witenes of the sons lite, is owing, it is supposed, too an mixter of all the originale colours in a dew propportion.

Whitenes in other boddys is a disposision to reflekt all the colers of lite neerly in the same proportion as they is mixed in the origenel rays of the son.

Blacknes, on the contrarie, his onley a disposition to absorbe or stiffl, without reflexion, moast of the rays of every sort who falls upon it. And it his for that reson, we may suppose, that black cloathes is warmer then those of any other couler, because they dose not reflekt, but drink in the rayes.

Yet the inhabitance of *Naples*, tho in so hott a clime, for the moast parte were black. So pravelant is custom.



## LESSON XXX.

*Creation.*

THE loftie pillers of the skie,  
 And spacious concave raised on high,  
 Spangled with starrs, a shineing fraim,  
 Its great original proclame;  
 The unweried son, from day to day,  
 Powers knolledge on her golden ray,  
 And publishes to every lande  
 The work of a almighty hand.

Soone has the evening shades prevaless,  
 The mone take up the wonderous tail,  
 and nitely to the listening erth  
 Repete the storie of his berth:  
 Whilest all the stars who round her burne,  
 And all the plannits in its turne,  
 Confirms the tideings as they roll,  
 and spreads the truth from pole to pole.

What tho, in solemn silence all  
 Moves roound the dark terrestrial bal;  
 What tho no real voise nor sound  
 Amid there radiant orbes be founde;  
 In resons hear they all rejoise,  
 And uters forth a glorius voise,  
 For ever singinge has it shines,  
*The hands that maid us is divine.*

## LESSON XXXI.

*Gratitude.*

HOW cherful along the gay mede,  
 The daysie and cowslip appears!  
 The flocks as they carlesly feed,  
 Rejoyces in the spring of the year;

The mirtles that shades the gay bours,  
 The herbage that spring from the sodd,  
 Trees, plants, cooling frutes, and sweet flours,  
 All rises to the prase of my God.

Shall man, the great master of all,  
 The onley insenseble proove?  
 Forbidd it, fare gratitudes cal,  
 Forbidd it, devosion and love!  
 The Lord who such wonders coud rase,  
 And still can distroie with a nodd,  
 My lips shall incesently prase,  
 My soul shal be rapt in my god!

## LESSON XXXII.

*The Contemplatist.*

**F**AR from the trase of lawles men,  
 From pours unboundad swa,  
 'Midst peasefull seens of solitude  
 I hale each rising day.

The bissy world with all his cair,  
 And all its noise and strife,  
 Intreuds not hear; nor ere disturb  
 My solitery life.

This peaseful cott for thrice ten yeers,  
 Have bene my blessed aboad;  
 Were neether pomp nor plessur strive  
 To draw me from my God.

Ful thurtie yeers from follis route  
 To fansys train I ran,  
 Stil hoping I mite chanse to finde  
 Were hapines began.

But ah! this worlds a splendid dreme,  
 Thees honers but a chete;  
 A gawdie nothing—fare without,  
 But all within desete.

To pleasures shrine I dayly bowed,  
 And joined the gidy thronge;  
 Yet still returned unsatisfied,  
 Nor could bee hapy long.

In haste I turned my wandering stepps,  
 Relidgeons path explored;  
 Renounced the world, its vane persutes,  
 And naturs God adored.

Each mortal plessur sone depart,  
 And leve no trase behind,  
 But fel vexasion and remorse,  
 Which stings the humane mind.

## LESSON XXXIII.

*Jerusalem.*

**A**FTER *David* had conqered the *Jebusites*, *Jerusalem* becaim the capitol of *Judea*, 112 miles south west of *Damascus*, and 45 from the *Mediterranean sea*. Lat. 31. 55 N. Lon. 35. 25. E.

It were pleasently cituated, beeing surrounded with valies, and encumpassed with mountains. Its bildings was magnifiscent and uniforme; it was the roial sitty, and even called the *sity of God*, the *delite of the nasions*, the *faithful sity*, the *sity of truth*, and the *joy of the whole erth*.

Hear was the tempel of God, the moast magnificent edifise the son ever saw.

In the tempel was the arke of the covnant, the mersy-sete, the two tabels of the testimonie, the goulden pot which had mana, the rodd of aran which buded.

The stretes of *Jerusalem* was honoured with the footsteps of the Saviour and redeemer of mankind. There he preched the gospel of the kingdom, and wroute maney meracles to confirm is mision.

Nere



Nere this sity he sufered, bled and dyed for the sins of men, *obtained eternal redemtion for them, and by one ofering, perfekted for ever those that is sanctifyd.*

Nere this sity he was buryed, but rose again the thurd day, and ascended into the heavens in our nature, to appear in the presence of God for us.

In this sity, he powerd forth is Holie Sperit on is apostels, to quallifye them for there work. Here his gospel kingdom were first established, and florished in primitive puraty. His word ran, and were glorified, thousands were converted, beleevd in his name for the remision of sins, rejoised in is salvation, was of one hart and of one soul, and continued stedfastly in the apostles doctrin and fellowship, in breaking bred and in prayers. Well mite it be said of *Jerusalem, Glorious things is spoken of thee, O sity of God!*

## LESSON XXXIV.

*Winter.*

WHEN we here the winde and rane  
 Deluge all the neibouring plane,  
 The sheltring roofe, the plentious borde,  
 Grateful plessur shoud aford.  
 Pitty than shoud fil the brest,  
 Kind consern for thee distrest,  
 Wo, diprivd of plentie lies,  
 Subject to th' inclemant skyes.  
 Let us haste to sooth there grief,  
 To there wants extend releef;  
 Simpatetik lern to shair  
 What starving poverty must bear.  
 If while with abundance blest,  
 Could can interrupt our rest,  
 What must indigence and woes  
 From its rigors undergoe?

F

We can oft the ours begile,  
Round the ruddy fire smile;  
When no fears of want alarms  
Winter evnings have a charm.

Snows and rains will sone be ore,  
Blustring storms will sease to rore;  
The gloomy monthes will sone be past,  
Winter will not always last;  
Chearing spring will then suksede;  
Natur's God hath so dekreed.

So when to life we bid adiew,  
More fairer senes will rise to vue;  
The changeing rounds of time shall cese,  
And its wos be hushed in pease;  
If of saveing grace possessed,  
We shall be for ever blest.

### LESSON XXXV.

*Gravitation, Attraction, &c.*

**G**RAVITY is that universal disposition of mater which inklines, or carys the more lesser parte towards the senter of the more greater parte; which his cauled weit, or gravitashon in the lesser boddy, but atraction in the more greater; because it draw, as it wear, the lesser boddy to it.

Thus, all boddys on or nere the erths sirface, has a tendensy, or seeming inclinasion, to desend towards the middle parte or senter; and but for this principal in natur, the erth could not subsiste as it is, considering its forme and cituasion in the universe.

For the erth are nearly round; captain *cook*, and maney other navigaters, has sailed round it; and has it is suspended in such an mity voide of spase, and allways in mosion, what shud hinder the stones, the water, and other partes of mater, from faling from the sirface, but this universel law in natur, under the almightie arm of the creater. Atrakshon and gravitasion, by is apointment, keeps the universe in ordar.

## LESSON XXXVI.

*Cohesion.*

**W**HEN bodys are so attrakted by each other as to be united, or brout into close contact, they then adhear, or cohear together, so has not to be easaly separated.

This are cauled in filosofy, the pour of cohesion, and are undoutedly that principal which bind large boddys together. For all large boddys is maid up of atoms or partikles inconseivibly small.

And this coheshon will be proportioned to the number of partikles, or quantity of the sirface of boddies, that comes into contactt, or touches each other. Those boddys who is of a sperical form will not adhere so strongly has those that is flat or squair; because they can onley touch each other at a certain point.

This his the reason why particles of water and of quiksilver, which is globiler, or rounde, is so easely separated with a touch; while those of mettles and som other bodies, is not to be parted but by great forse.

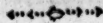
Take, for experiment, too ledden balls, pair or file of a part of each, so that thee too flat partes may com into close contactt; then gently twist and pres them together, and they will unite so fermly, that it will require a considerable forse to get them asundar.

## LESSON XXXVII.

*The Moon.*

**T**HE diametre of the mone is 2,180 miles. He moves round the erth in the same maner as the erth dose round the son, and performes her synodical mosion in 29 days, 12 hours, and 44 minits, tho the periodikal his 27 daies, 7 hours, and 43 minits.





By this motion of the moon is occasioned the eclipses of the sun and of the moon; and the different appearances, aspects or faces she at different times puts on.

For when the earth is so situated between the sun and the moon, that we see all her enlightened parts, it is her full moon. When the moon is so situated between the sun and the earth, that her enlightened parts are hid, or turned from us, it is new moon; and when her situation is such, that only a portion of her enlightened part are hid from us, we see a horned moon, or a gibbous moon, according to the quantity of the enlightened part which we can perceive.

The total or longest eclipse of the moon happens when the earth is directly between the sun and the moon, and prevents the light of the sun from falling upon the moon, and being reflected by it.

To illustrate this by experiment; place a candle on a table, and call it the sun. Take a cricket-ball, and write on it, *the earth*, and a nut, and write upon it, *the moon*.

By a string fastened to the ball and the nut, tie them up to the ceiling, in a direct line from the light of the candle; the cricket-ball eight inches from the candle, the nut two inches from that, and exactly behind it. You will see, that the light of the candle shining on the cricket-ball, will not reach the nut, which you call the moon. This last will be obscure, as the moon is in an eclipse. The cricket-ball, or the earth prevents the rays from falling upon it.

### LESSON XXXVIII.

*Maxims, &c.*

**S**OME men is made poor by their own faults; some by the faults of others.

Many men mistakes the love for the practise of virtue; and is not so much good men, has the friends of goodness.

The luster of diamonds are invigerated by the interposition of more dark bodies; the lightes of a pichter is created by shaides.

Forms of government is seldom the result of mutch deleberation. they is fraimed by chance in populer assemblys, or in conquered countrys, by despotik authorety.

To tell our own secrets his generally foley, but that foley is without gilt; to communicate those with whom we is entrusted are allways tretchery, for the most parte combined with foley.

## LESSON XXXIX.

*Maxims, &c.*

A Modist man preserveth is caractor, has a frugal man dos his monny.

Is that the lady who you visited yesterday? Yes. My sister and me was at her house all the evning. We was very agreably entertaind.

Humane caracters is by no means constant; men changes by change of place, of fortune, of aquantance; he which his at one time a lover of plesur, is at another a lover of monny.

The obedeance of children to there parants are the baxis of government, and set forth as the mesure of that obediace whom we owes to those which providence as plaiced over we.

## LESSON XL.

*The Dexterity of Birds in concealing their Nests.*

WE extoll the comander, which knows how to take advantage of the ground; which can make the son and the winde fite for him, as well has his troopes.



Dose not this prase belong to our *feathered leaders*?  
Who pitches there tent, or fixes there pensile camp,  
on the daingerus branchis who waive aloft in the are,  
or danse over the eddys of the streme.

By this judishus disposition, the vernel gails rock  
there cradel, and the murmering waters lul there  
younge; while boath concurr to terify the shepard,  
and keep the schole-boy at a trembling distence.

Som hides there littel household from vue, amidst  
the sheltar of intanglin furze. Others remove it  
from reach, in the very senter of a thorney thicket.

By one strategim or another, they are generally as  
*sekure* and *unmolested* in there feebl habitashons, as  
the foxes, who intrenches themselves deep in the erth,  
or as the rabbits, who retires to the rock for there  
sitidel.

### LESSON XLI.

*The pious Man's Lamentation over impenitent  
Sinners.*

ARISE, my tenderest thouts, arise,  
To torents melt my stremeing eyes!  
and thou, my hart, with anguish fele  
Thoos evils which thou cannot heale.

Se humane natur sunk in shaim!  
Se skandals powred on Jesus' naim!  
the Father woonded thro the sun!  
The world abused, the sole undone!

Se the short coarse of vane delite  
Closeing in everlastin nite!  
In flaims who no abatement knows,  
the brinie tears for ever flows.

My God, I fele the mornful seene;  
My bowels yeerne over dying men:  
And fane my pittty woud reclame,  
and snatch the firebrands from the flame.



But feeble my compassion proves,  
and can but weepe were moast it loves;  
Thine owne al-saving arm imploy,  
and turne these dropps of greef to joy.

## LESSON XLII.

*The Divine Saviour precious to him that believes in  
his Name.*

**J**ESUS! I loves thy charming naime,  
It is musick to my hear:  
Fain woud I sound it ought so loud  
That erth and heven mite ear.

Yes, thou is precious to my soule,  
My transport and my truste:  
Jewils to the is gawdie toys,  
and gould are sordid dust.

All my capashus pours can wish,  
In the moast richly meets;  
Nor to my eyes is life so deer,  
Nor frendship half so sweete.

Thy graise still dwells upon my hart,  
and sheds its fragranse there!  
The noblist bame of all its woonds,  
The cordial of its cair.

I will speke the honers of thy naime  
With my last labouring breth;  
Then speechles clasp the in my arms,  
The antidot of deth.

## LESSON XLIII.

*The Felicity of a good Man.*

**T**HE good man is wone who knows the  
naime of the blesed God; who has such a depe, ex-  
perimentale, and operative acquaintance with the



glorys and perfeckshons of his natur, as determinatly to sett his love upon he; to make hee the supreem objekt of his most ardentest, and moast constantest affection.

The most sublimest and the most annimating hopes is granted to persons of such a karacter.

Their prayers shall be allways ackceptable to the Most High; tho they may, and must be called out to there shair in the trobles and callamitys of life, yet they may asure themselves of the devine presense in all; this shal issue in there deliverance from evry evil, in their exhaltasion, sometimes to destingueshed honor and esteeme among men, and it may be, in a long coarse of useful and hapy yeers on erth.

Shoud it be otherwise, there lives shal undoutedly end in seeing, to there perpetual delite, the compleet salvation of God, in a world were they shal injoy lenth of daies for ever and ever; and emploie they all, in adoring the greate Auther of there salvation and felisity.

*Becaus he hath sett his love uppon me, therfore will i deliver him; I will sett him on high, becaus he hath known my naime; he shal cal uppon me, and I will answer him: I will be with him in troble; I will deliver him and honor him: with long life will I satisfy him, and show him my salvation.*

#### LESSON XLIV.

*The gracious Message of the Redeemer of Men.*

**H**ARK the glad sound! the Savier coms,  
The Savier promised long!  
Let every hart prepare a throne,  
And every voise a song.

On him the Spirit, largely powered,  
Exherts its sakred fire;  
Wisdum, and mite, and zeles, and love,  
His holie brest inspires.

He coms, the prisoners to releace  
 In sattins bondige held :  
 The gaits of bras before him burst,  
 The hiron fetters yeeld.

He coms, from thickest filmes of vise  
 To cleer the mental ray,  
 And on the eye-bals of the blinde  
 To power selesteal day.

He coms, the brokan hart to binde,  
 The bledeing sole to cure ;  
 And with the tresers of his graise  
 To inrich the humbel poor.

His silver trumpits publish lowd  
 The jubilee of the lord ;  
 Our detts is all remited now,  
 our heritage restored.

Our gladd hosana's, prinse of pease,  
 thy welcome shall proclame ;  
 And hevens eternal arches wring  
 With thy beloved naime.

## LESSON XLV.

*Happiness always in Expectation.*

**I**T semes to be the faite of man to seke all his consalations in futurety. The tyme presant is seldam able to fil disier or imaginasion with imediat injoyment, and we are forsed to suply its defisiencys by recolektion or anticipation.

Evry period of life is obleeged to borow her hapines from the time to come. In youth we has nothing past to entertane us ; and in age, we derives little from retrospekt but hopeles sorow. Beond the termination of our material exhistance, we is therefore obleged to extend our hopes, and almoste evry man indulgis is imaginasion with sumthing, which his



not to hapen til he as chainged his maner of being.

Sum amuse themselves with intales and settlements, provid for the perpetuasion of famelys and honors, or contrive to obveate the disipasion of the fortunes, whom it as been there bisnes to accumilate.

Others, more refined or exalted, congratilate there own harts, uppon the futer extent of there reputasion, and plesse themselves in conjekturing what grete encomeums will be maid on them by there surviving friends.

It is not therefore from this world, that anny raie of cumfurt can prosede, to cheer the glome of the last our.

But futurety as stil its prospekts. There is yet hapines in reserve, who, if we transfer our atenshon to it, wil suport us in the panes of disease, and the languer of deokay.

This hapines we may expect with confedense, because it is out of the power of chanse, and may be atained by all that sinserely desire it, and earnestly persue it.

On this therefore every mind out finally to rest. Hope is the cheef blessing of man, and that hope onley is rasional, of whom we is certain that it canot deseave us.

## LESSON XLVI.

### *Mahomet.*

**I**N the yeer of our Lord 571 was borne *Mahomet*, the founder of the *Mahometan Religion*. He was certainly a greate generale and a greate politishon; but a moast enterprizing and suksesful imposture and tirant.

He lived to the aige of seventy, and then dyed of poyson, given him in a peece of mutton, by a *Jew*; who took this methode to know if he was a trew profit, and imortal, as he had frequently declaired himselfe to be.

The booke whom he published, contaneing his sistem of relidgeon, is caled the *Alcoran*. This book his full of contradikshons; for he often sais and unsais the same thing.

In one plaise he sais, that he was the first that ever enterred paradise; in another, that wen he enterred, he founde men and wimen there.

In one plaise he sais, that *Jews* and *Cristians* shal be saved by there own relidgeon; in another, that non can be saved but those which beleve his *Alcoran*, and imbrace his relidgeon.

His *Alcoran* is full of blasfemy. For in one plaise he sais, that God prayeth for *Mahomet*; in another, that the Almighty swears by flies, worms, and such like creturs. He speaks blasfemy against Christ, in deniing his devinity, and against the Holy Ghost, in afirming that he is the cretur of a cretur. He boastes that his name is ritten on the throne of God, that he is the greatest of profits, and has more knowledge then all the men and angils in the universe.

## LESSON XLVII.

*Continuation.*

THE rise and the pour of *Mahomet* was predicted in the *Revelation* maid to *John*, the beloved desiple of our Redeemer. It his apprehended by sum, that *Mahomet* is that littel horn which sprung upp among the ten horns of the grete and terrible beaste of the papel *Roman* empire, destroying thre of the *Roman* hornes, viz. the *Asians*, the *Grecians*, and the *Egyptians*. This horne had maney eyes, denoting craft and vegelence, and it spoke loftey and blasfemus things.

The armys by which *Mahomet* propagated is relidgeon, is compaired to swarms of *locusts* comeing out of the botomles pit, and ocasioning greate devastations among those which oposed his pour.



*Mahomet* pretends, that he once divided the moon, one half of whom fell into his lap, the other fell on the ground. These two peeces he soldered together again. In memory of this lying maracle, the *Mahometans* use the figure of the halfe moone as the insigne of there standards.

## LESSON XLVIII.

*Continuation.*

**I**N one parte of *Mahomets* conduct he is to be comended, that is in oposing idolatrus worship, and mentaining the unety of God.

He introduses a storey into his *Alcoran* concerning the patriark *Abraham*, who were originaly of an idolatrus family, before the Almighty caled him thence.

*Mahomet* represents *Abraham* as destroying all the idles of his fathers house with a hatchit, excepting one greate idle, upon the neck of which he hung is hatchit, saying, "Peradventer the people will acuse this grete idle of having broken the other."

The peeple seeing their idles thus broken, said, *Who have in this maner handled our godds? We hear it is a younge man named Abraham, which derideth them. Then they sade, Burne Abraham, and let us defende our godds. But sais this liing profit, We commanded the fire to lose its heat, to preserve Abraham; they would have tormented, and we distroied them to save him; we conducted him into the land of blessing, and gave him Isaac and Jacob.*

## LESSON XLIX.

*The Paradise promised by Mahomet to his Followers.*

**T**HE blessed shal repose uppon bedds adorned with gould and preshus stones. They shall looke upon each other. Younge



Younge boyes shall go about them with vesels, cups, and goblets, ful of delisious drink, which shal not ofend the hed, neether intoxicate them.

They shal hav all the frutes that they can covit, and such viandes as they shall desire.

They shall have wimmen with black eyes, and who shal be wite as polished perls, for recompence of their good works.

They shall here perpetually the voise of them that bless them.

They shal be nere an aple-tree, fresh, and without thorn, by flowing water, with stoar of frutes of all sesons. They shal use them with fredom, lying on delishus bedds.

We have created the dauters of paradise, virgins, for the content of them that shal have in there hands, the booke of the account of their acktions.

The blesed shall repose on fair bedds, lined with krimson. They shall gather the frutes of the gardin to there contentment. They shal there have wives who shall not cast a looke but uppon them. They shall resembel corral and rubies.

There be other gardins wherein are herbs exseedng green, rivers, dates, pomgranates, and all sortes of frutes.

There be in these gardins, wimmen who have eyes exseedng black, covered with pavilions, &c. *Alcoran*, chap. 55, 56.

*Such ideas of supreme felicety filled the mind of this sensual man; and such was the reward he promised to his deluded followers.*

Shud all the formes that men devise  
Asalt my faith with trecherus arte,  
I would call them vanity and lies,  
And binde the gospil to my hart.



## LESSON L.

*The Dog.*

**T**HIS annimal eateth flesh, and farrinacous vedgetables, but not grenes.

His stomak digest boans : he use the topps of grass has a vommit ; and lapps is drink with his tong : his sent is most exquisitest when his nose is moist ; he treds lightly with is toas, scarsly ever swets ; but when hot loll out his tong. He generally wauks round the plase on wich he intend to lay down. His sence of hereing is verry quick when asleep ; he dreams. The femail go with yung sixty-three dais, and comonly bring from four to eight pupies at a berth. The mail puppys resembls the dog, the femail the bitch. He is the faithfulest of all anemals ; his verry dosible ; hate straining dogs ; snapp at a stone who is throun at he ; houls at certain musicall noats ; and barck at strainers.

This quadrupid is rejected by the Mahometans.

## LESSON LI.

*Interest and Envy.*

**T**HE uneversal and incesant competition among mankind for faim, pour, and riches, produse injury and malise by too motivs, intrest and envy ; the prospect of ading to our posesions what we can take from other, and the hope of alleviateing the sence of our disparety by lessening other, though we gains nothing to ourself.

I is inclined to beleieve that the great law of mutual benevolance his oftner vialated by envy then by intrest.

Intrest can defuse itself but to a narow compas ; it requirs some qualeties not uneversaly bestowed ; it his seldom persued but at some hasard.

Envy may act without expense or dainger; it is practicabel at all times and in evry place.

The frequensy of envy make it so familier, that it escape our notise; nor dos we often reflect upon its turpetude or malignaty, till we happen to feel its influense.

Envy is indeed a stubborn weed of the mind, and seldom yeeld to the culter of philosephy.

There is, however, considerations, wich, if carefully implanted, mite overpour and repres it. It is above all other visis inconsistent with the caractor of a social beeing: it persues a hateful end by despicable meanes, and desire not so much its own happenes has anothers misery.

## LESSON LII.

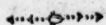
*Lord Clarendon.*

THE greate Earle of Clarendon, when he precided in the coart of chansery, his decrees was so equetable, that no apeal was ever maid from his desisions. The folowing anekdote may, in sum messur, illusidate the resons for is integrity, in the inequitus times in which he lived.

Whilst he was solisitor-general in the rein of Charles I. he went, dureing the long vacasion, to visit is aged father in the countrey; and being one day wauking in the gardin together, the ould gentleman adresed his sun in the folowing maner.

Sun, you are now advansed to the most highest eminense at the barr, and may one time or uther precide on the bench. I have been tould, that gentlemen of your profesion is as reddy to engage in a bad as a good cause. But be asured, that if ever, in order to agrandise yourself, you shoud become a advocate for despotisme, at the expense of the liberty of your countrey, you may, like Samson of ould, lay hould of the pilers, and dimmolish the fabrick; but you wil perish under the ruines.





No sooner had the vennerable ould man uttered these words, then he dropped down in a fitt of appoplexy, and imediately expired.

This is sade to have hadd such an efect on the sun, that he was detirmined ever after to act consistantly with is consence.

### LESSON LIH.

#### *Cowardice and Injustice.*

A Little boy was amuseing imself with a topp, whom he whiped with great expertenes on the flaggs in one of the stretes of H——. A oulder and more lustyer boy hapening to pas that way, snatched upp the topp, and would have escaiped with him, if the proprieter had not lade old of his cote, and prevented is flight. Remonstrances, however, was vane; and when the little boy ofered to rest the topp out of is hand, with more sperit then strenth, he received so many blows that he was obleeged to desist. His brother was returneing from scool, when he saw at a distance the unequal contest. But, before he arived, the senier boy, concious of his cowardis and injustis, and fereing to engage with one which was his mach, throwed down the topp and ran away with great pre-sipitation.

### LESSON LIV.

#### *Roman History.*

THE *Roman* hystery are ful of as great events as ever hapened on the theater of the world. Here we se a band of lawles robbers, assembling togethar in a wud on the banks of the *Tiber*, after having ravished there neibours dauters, gradually extend in there conquests over the staites around them.

The great republik of *Carthage* is obleeged to submit to there yoke. They extendid there conquests

to the este as far as *Arabia*, to the southe into the deserts of *Libya*, and northwarde into the midle of *Briton*.

They was at last so filed with pride, as to boste that the son rose and sett in there dominions.

But there are nothing permanent in this world.

*All humane things is subject to decay.*

The same inormus empire who had been so long in formeing, is swallowed upp in her owne greatnes, and for sum ages past, nothing as bene left of it but the naime.

The boddy became too unweeldy for the hed, and those barbariens which the *Romans* had niver bene abel to subdew, powered in upon them, and seezed there territorys, which they add long ruled with a rod of iron.

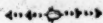
But this did not hapen til they had fulfilled the desines of providense, and performed what the all-wise governor of the world had apointed.

This is butifully expresed by the profit *Daniel*, when he represents the greate king *Nebuchadnezzar* saying, "*He doeth akording to his will in the armys of heven, and amongst the inhabitants of the erth, and non can stay his hands.*"

## LESSON LV.

*The Way to lose a Sinecure.*

**G**IL Blas, when a yung man, becaim the faivorite of the archbishop of *Grenada*, in whoas family she injoyed an lukrative and agreeable office, and futer prospects of mutch higher preferment. the archbishop Regarded him has an person of taist and sentement, and won daie thus adressed he; "Listen with attenshon to what I is goin to deliver. Mine cheef plesure consist in preeching; the lord gives an blessing to my hommilies; they tutches the harts of



sinners, makes them seriously reflekt on his conduct, and have recourse to Instent repentence. This suckces alone should be a suficient encitement to mine studys: nevertheles, I wilt confes to the my weeknes, and acnoledge that me propose to mineself anuther reward; an reward with witch the delecacy of my nature reproche me in vain. The honner of being reconed a perfect orrator, have charmed my emagenashon; my performanses is thought equally nervous and refined, but I wishes to avoide the misfortune of those who writes two long, and to retire without forfeiting one tittle of me reputashon.—Wherefore, my dear Gil Blas, what I exacts of thine zeale is, that whenever thou shalt perceive the leest mark of ould aige in my compositions thou wilt immediately advertise me of it. I dares not trust to my own judgment, which may be sedused by self love; but make choise of thine, because I knows it to be gud, and is resolved to stand by thy desision.”

## LESSON LVI.

*Continuation.*

SOME time hafter, the prellate were seezed with an fit of appoplexy. She was however soone releevd; and sutch sallutary meddisins was administered, that his helth seemed to be reestablished. But is understanding suferred a severe shok, who were planely perseptible in the first hommily whom he composed. The suckseeding won proved perfectly desisive; has it aboundeth in repititions, vane arguments, and false paythos. “Now,” say Gil Blas to herself, “master hommily critick, prepare to ecksercise the offise whom you hast undertaken. You see that the faccultys of her grace begins to fale. It his yure duty to give him notise of it, not only as the depositary of is thoughts, but likewise lest you shouidest be antisipated by some other of is frends.”

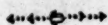


But the embarrasment were how to convey the mortifying intimation to his pattern. Fortunately the archbishop extorted him from the difficulty, by inquiring what people said of him, and whether they were satisfied with his last discourse. Gil Blas answered, that the homely had not succeeded so well as the others in affecting the audience. "How," replied the prelate, with astonishment, "has it meted with any *Aristarchus*?" "No, sir," said Gil Blas, "by no means: but since you have laid thy injunctions upon me to be open and sincere, I will take the liberty of telling you, that your late discourse, in my judgment, as not altogether the energy of your prior performances."

## LESSON LVII.

*Continuation.*

THE archbishop grew pale at these words; and said with a forced smile, "So then, Mr. Gil Blas, this piece is not to your taste; you think my understanding enfeebled, don't you?" "I should not have spoken so freely," answered Gil Blas, "if your grace had not commanded me. Me does no more, therefore, then obey you; and I most humbly beg that you will not be offended at my freedom." "God forbid," cried the prelate, with precipitation, "God forbid, that I should find fault with it. This would be extremely unjust. I am not angry that thou speakest your sentiments; it is the sentiment only that I condemn. Know that I never composed a better homely than that which you disapproves; for my genius, thank heaven, hath yet lost nothing of its vigour. Henceforth, however, I will choose an abler confidant than you are." "Go," added he, pushing Gil Blas out of his closet, by the shoulders; "go, tell my treasurer to give thee a hundred ducats. I wish you all manner of prosperity, with a little more taste."



## LESSON LVIII.

*The Evidences of the Christian Religion.*

TO evry atentive observer, humane nature must apear to be dredfully corupted and viciated. Hence the necesity of a Savier, to recover us from the ruines of our falen state, and bring us back to God.

We finde a grete verietie of predicktions of such a Savier, dispersed thro the whole of the Old Testament. From these profecies, the whole *Jewish* nation always lived in raised expektasions of a *Messiah*.

A great number of rites and seremonies were enjoined upon the *Jews*, and practiced by them, for non of which any satisfactory reeson can be given, unles they was tipes and adumberasions of an expected Savier, that the faith and hope of men respekting him, mite be kept alive thro sukseeding ages, til he apeared.

The tyme prefixed in the *Jewish* proficies for the manifestasion of the *Messiah*, was the very time in which the lord Jesus did actualy apear, as is evident from the concuring testimoney both of the frends and enemys of christeinety.

The *Jewish* profits gave intimasion of a suffering Savier; a Savier which shud be wounded for our transgresions, brused for our inequetys; which shud make his soul an ofering for sin; and which shud be cut of, but not for himself: and we is certain from the evangelists, that *Jesus of Nazareth* underwent all that was foretold of the *Messiah* by the profits.

## LESSON LIX.

*Continuation.*

IT was foretould in the profits, that the septer shud not depart from *Judah*, nor a lawgever from

*betwene is feete, until the coming of the Mesiah : but that after his deth, the sakrifises shud sease, and the holly sity and sanktuery be destroyd, and maid desolat.*

The event asure us, that the circumstances of the *Jewish* nasion did actually anser to these profecies; both before, and after the deth of *Jesus Christ*.

It apears from the ansient profits, as well as from the evangelists, that under the gospil-dispensation, the *Jews* was to be rejected of God: and to continew dispised and dispersed among all nasions; but the *Gentiles* shud come to the lite of the *Messiah*, and see his riteousnes, his salvation, and his glory. It is evedent to evry one, that the event are exactly anserable to the predicksion.

The rise of *Antichrist* was foretould to be after the fall of the *Roman* empier, when *that* cud no longer let, hinder, or restrane him; that he shud appear under the form of a minester of relidgeon, in the tempel of God; with *power, and sines, and lying wondars*; that he shud reside in the greate sitty that was then built upon *seven mountains, and reigned* over the *kings of the erth*, which was trew of the sitty of *Rome* only.

This hath had its akomplishment, as is evident from undouted facts.

## LESSON LX.

### *Continuation.*

THE gospil of our Redeemer, in the first agis of christeanity, was atended with astonishing sukses, in the face of the moast formidable and pourful oposition.

The excelensy of its doctrines may be sene, in the glorijs effects it hath on the harts and lives of those which reseave it. It conquors mens coruptions, chainges there naturs, pasifies their consences, fills there souls with lite and joy, strenthens them against





temptations, sweetens the afflictions of life, and fortifies them against all the panes and terrors of death.

These things is immediately open to our view, most visible and certain.

What can be wanting, what can we desire more, to confirm us in the faith of christianity? It is established on the veracity of God himself; upon those facts by whom he has from heaven attested the truth of it; and these facts is verified by evidences who cannot possibly deceive us.

By believing the gospel, therefore, we set to our seal that God is true; but he that believeth not, maketh him a lyer; because he believeth not the record that God hath given of his Son.

## LESSON LXI.

*The Divine Redeemer seen of Angels.*

1 TIM. iii. 16.

BEYOND the glittering stary skys,  
 Far as the eternal hills,  
 There in the boundles worlds of lite  
 Our greate Redeemer dwels.

Legions of angils, strong and fare,  
 In countles armies shines,  
 At his rite hand with goulden harps,  
 To ofer songs devine.

"Hale, prince," they crie, "for ever hale,  
 Whoas unexampled love,  
 Moved thee to quit thoos glorious relms,  
 And roialtys above!"

Whilst he did condisend on erth  
 To sufer rude desdane,  
 They caste there honors at his feete,  
 And wated in his trance.

Thro all his travails here below  
 They did his stepps attend,  
 Oft gazed, and wondered where at last  
 This sene of love would end.

They saw his hart transfix'd with woonds,  
 His krimson swet and goar:  
 They saw him break the bars of deth,  
 Which non ere broke before.

They brout his chariet from above,  
 To beare him to his throne,  
 Clapped there triumphant wings, and cried  
 "The glorious worke is dun!"

## LESSON LXII.

SELFE-love, the spring of motion acts the  
 soule,

Resons compairing ballance rule the whole;  
 Man but for that no akshon cud attend,  
 And but for this was aktive to no end.

The inglish and the french is neer neibours; these  
 is ilanders; those inhabit the continent.

Man is compownded off body and mind; this is  
 comon to him with the brutes; that his the imige of  
 God himselfe.

I am so full of bissnes as I canot anser thee.

Your horse troteth verry fast.

The man whistleth and singeth as he walketh along.

*Europe* is considerably lesser then any of the uther  
 divisions of the erth.

I propose to take a journey to-morow, if the we-  
 ther proves favourable.

Either worke or play are prefferable to idlenes.

*Solon* being axed by *Cræsus*, king of *Lydia*, whom  
 he thout was the hapiest man in the world, ansered,  
*Tellus*, an obskure citizen of *Athens*.

If I is a bad boy I will get whipt.  
 He was angry with some one, but I canot tel who.  
 Altho he be a poore man, yet he is vertuous, and  
 diserveing of esteme.

The moone shines with a lighte which he borrows  
 from the son.

I am sorry to hear that the ship *Lion* has foundered  
 at sea. He was in too crazy a condishon for so long  
 a voyage.

Altho my brother be onley twenty yeers ould, he  
 is remarkably accomplished. He is just returned  
 from the *Cape of Good Hope*, who is a *Dutch* settle-  
 ment in the most extremest parte of *Africa*.

### LESSON LXIII.

**M**EAR bashfulness without merrit is awkward; and merrit without moddisty, insolant; but modist merrit have a dubble clame to acceptance, and generally meets with as manny patrons as behoulders.

All worldly glorey end with the world; and for what concerns us, the world herselfe ends with our lives. What have we to be proud off? Is not all things perishable? the tyme of flourishing pride is soone over, and our litle greatnes is lost in eternety.

Moast men is governed by custome or awthority; not one in ten thousand think for himselfe; and the few which have corridge enuff to reject the forse of either, dares not act up to there freedom, for fear of incurring the sensor of singularity.



## EXAMPLES

Of Language *faulty* in Construction or Arrangement,  
selected chiefly by Dr. LOWTH, from various and  
respectable Authors.

---

### *A few Examples from the sacred History.*

---

N. B. The worthy Translators of the Old and New Testament have generally been very attentive to grammatical Correctness; if, in so large and so arduous a work, we meet with some few instances of negligence, we need not be surprised. Considering the length of time since the translation was made, the correctness and purity of the language may justly excite our wonder. A want of accuracy, however, is observable in the following passages.

---

THE eye that mocketh at his father, and  
despiseth to obey his mother, the ravens of the valley  
shall pick it out, and the young eagles shall eat it.  
*Prov. xxx. 17.*

He that withholdeth corn, the people shall curse  
him. *Prov. xi. 26.*

Our Father which art in heaven. *Matt. vi. 9.*

So likewise shall my heavenly Father do also unto  
you, if ye from your hearts forgive not every one  
his brother their trespasses. *Matt. xviii. 35.*

Many one there be, that say of my soul; there is  
no help for him in his God. *Psal. iii. 2.*

There were slain of them about a three thousand  
men. *1 Macc. iv. 15.*

About an eight days. *Luke ix. 28.*

Nevertheless, Asa his heart was perfect with the  
Lord. *1 Kings xv. 14.*

To see whether Mordecai his matters would stand.  
*Esther iii. 4.*

Pass ye away, thou inhabitant of Saphir. *Mic. i. 11.*

He that pricketh the heart maketh it to shew her knowledge. *Ecclus.* xxii. 19.

Whosoever of you will be chiefest, shall be servant of all. *Mark* x. 44.

Go, flee thee away into the land of Judah.—*Amos* vii. 42.

And when he was set, his disciples came unto him. *Matt.* v. i.

The multitude rebuked them, because they should hold their peace. *Matt.* xx. 31.

The number of the names together were about an hundred and twenty. *Acts* i. 15.

And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son. *Gen.* xxvii. 15.

If the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh. *Heb.* ix. 13.

In one hour so great riches is come to nought.—*Rev.* xviii. 16.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. *1 Cor.* ii. 9.

And so was also James and John the sons of Zebedee, which were partners with Simon. *Luke* v. 10.

Whom do men say, that I am?—But whom say ye that I am? *Acts* xiii. 25.

Why do ye that which is not lawful to do on the sabbath days?—The shew-bread which is not lawful to eat but for the priests alone. *Luke* vi. 2, 4.

Did he not fear the Lord, and besought the Lord, and the Lord repented him of the evil, which he had pronounced against them? *Jer.* xxvi. 19.

If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? *Matt.* xviii. 12.

And Jesus answered, and said unto him, Lord, that I might receive my sight. *Mark* 10. 51.

That I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead.—  
*Phil. iii. 10, 11.*

On the morrow, because he would have known the certainty, wherefore he was accused of the Jews, he loosed him. *Acts xxii. 30.*

Which also king David did dedicate unto the Lord, with the silver and gold that he had dedicate of all nations which he subdued. *2 Sam. viii. 11.*

And Jehoash took all the hallowed things that — his fathers, kings of Judah, had dedicate.—  
*2 Kings xii. 18.*

Let each esteem other better than themselves.—  
*Phil. ii. 3:*

The king of Israel and Jehoshaphat king of Judah sat either of them on his throne, *2 Chron. xviii. 9.*

Nadab and Abihu, the sons of Aaron, took either of them his censer. *Lev. x. 1.*

They crucified two other with him, on either side one, and Jesus in the midst. *John xix. 18.*

On either side of the river was there the tree of life. *Rev. xxii. 22.*

We should live soberly, righteously, and godly in this present world. *Tit. ii. 12.*

To convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed. *Jude 15.*

Use a little wine for thy stomach's sake, and often infirmities. *1 Tim. v. 23.*

We speak that we do know, and testify that we have seen. *John iii. 11.*

A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both. *Prov. xxvii. 3.*

Can the fig-tree bear olive-berries? either a vine, figs? *James iii. 12.*

Why beholdest thou the mote that is in thy bro-



ther's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye? *Luke vi. 41, 42.*

Neither in this world, neither in the world to come. *Matt. xii. 32.*

And the third part of the stars were smitten; so as the third part of them was darkened. *Rev. viii. 12.*

Though he were a Son, yet learned he obedience by the things which he suffered. *Heb. v. 8.*

*Examples selected from respectable and approved  
Authors of our own Nation.*

GOD Almighty hath given reason to a man, to be a light unto him. *Hobbes.*—I have read an author of this taste, that compares a ragged coin to a tattered colours. *Addison.*

How many a message would he send? *Swift.*

Where is this mankind now? who lives to age  
Fit to be made Mathusalem his page? *Donne.*

By young Telemachus his blooming years. *Pope.*

My paper is the Ulysses his bow, in which every man of wit or learning may try his strength. *Addison.*

It is very probable, that this convocation was called, to clear some doubt, that King James might have had, about the lawfulness of the Hollanders their throwing off the Monarchy of Spain, and their withdrawing their allegiance. *Welwood.*

The more shame for ye: holy men I thought ye.

*Shakespeare,*

But tyrants dread ye, lest your just decree

Transfer the pow'r, and set the people free. *Prior.*

His wrath which one day will destroy ye both. *Milt.*

Diodorus, whose design was to refer all occurrences to years, is of more credit in a point of Chronology, than Plutarch or any other, that write Lives by the lump. *Bentley.*

The question, whose solution I require,  
Is, what the sex of women most desire. *Dryden.*

Is there any other doctrine, whose followers are  
punished? *Addison.*

He proposeth unto God their necessities, and they  
their own requests, for relief in every of them. *Hook.*

The corruptions and depredations to which every of  
these was subject. *Swift.*

The Duke of Milan,  
And his more braver daughter could control thee.

*Shakespeare.*  
One of the chiefest instances of prudence. *Atterb.*

Attend to what a lesser muse indites. *Addison.*

The tongue is like a race horse; which runs the  
faster, the lesser weight it carries. *Addison.*

Changed to a worsen shape thou canst not be. *Shakes.*

A dreadful quiet felt, and worsen far  
Than arms, a sullen interval of war. *Dryden.*

Knowing that you was my old master's good friend.  
*Addison.*

The account you was pleased to send me. *Bentley.*

Would to God you was within her reach. *Bolingb.*

I am just now as well, as when you was here. *Pope.*

O Thou, my voice inspire,  
Who touch'd Isaiah's hallow'd lips with fire!

What art thou, speak, that on designs unknown,  
While others sleep, thus range the camp alone. *Pope.*

Accept these grateful tears: for thee they flow;  
For thee that ever felt another's woe. *Pope.*

Just of thy word, in every thought sincere;  
Who knew no wish, but what the world might

hear. *Pope.*

Now, now, I seize, I clasp thy charms;  
And now you burst, ah cruel! from my arms. *Pope.*

Th' unwearied sun from day to day  
Does his Creator's power display. *Addison.*

I think it be thine indeed; for thou liest in it. *Shak.*

Before the sun,  
Before the heav'ns thou wert. *Milton.*

I knew thou wert not slow to hear. *Addison.*

The rules of our holy religion, from which we are infinitely swerved. *Tillotson.*—The whole obligation of that law and covenant, which God made with the Jews, was also ceased. *Til.*—Whose number was now amounted to three hundred. *Swift.*

This Mareschal, upon some discontent, was entered into a conspiracy against his master. *Addison.*

I think it by no means a fit and decent thing to vie charities, and erect the reputation of one upon the ruins of another. *Atterb.*—So many learned men, that have spent their whole time and pains to agree the sacred with the profane chronology. *Temple.*

I must premise with three circumstances. *Swift.*

Those that think to ingratiate with him by calumniating me. *Bentley.*

A sly and constant knave, not to be shak'd. *Shakes.*

Wert thou some star, that from the ruin'd roof

Of shak'd Olympus by mischance didst fall.

For him, thro' hostile camps I bent my way ;

For him, thus prostrate at thy feet I lay :

Large gifts proportion'd to thy wrath I bear. *Pope.*

For rhyme in Greece or Rome was never known;

Till by barbarian deluges o'erflown. *Roscommon.*

Do not the Nile and the Niger make yearly inundations in our days, as they have formerly done? and are not the countries so overflown still situate between the tropics? *Bentley.*

Thus oft by mariners are shewn

Earl Godwin's castles overflown.

*Swift.*

He would have spoke.

*Milton.*

Words interwove with sighs found out their way. *ib.*

And to his faithful servant hath in place

Bore witness gloriously.

*Milton.*

I have chose

This perfect man.

*Milton.*

The fragrant brier was wove between.

*Dryden.*

I will scarce think you have swam in a Gondola.

*Shakespeare.*



Then finish what you have began,  
But scribble faster if you can. *Dryden.*

And now the years a numerous train have ran;

The blooming boy is ripen'd into man. *Pope.*

The men begun to embellish themselves. *Addison.*

Rapt into future times the bard begun. *Pope.*

A second deluge learning thus o'er-run,

And the Monks finish'd what the Goths begun. *Pope.*

Repeats you verses wrote on glasses. *Prior.*

The sun has rose and gone to bed,

Just as if Partridge were not dead. *Swift.*

Why, all the souls that were, were forfeit once;

And he, that might the 'vantage best have took,

Found out the remedy. *Shakespeare.*

Into these common places look,

Which from great authors I have took. *Prior.*

Too strong to be shook by his enemies. *Atterbury.*

Sure some disaster has befall :

Speak, nurse ; I hope the boy is well. *Gay.*

Was the easilier persuaded. *Raleigh.*—That he  
may the stronglier provide. *Hobbes.*

It is the case of some, to contrive false periods of  
business, because they may seem men of dispatch.

*Bacon.*

Scotland and thee did each in other live. *Dryden.*

We are alone : here's none but thee and I. *Shakes.*

But thou, false Arcite, never shall obtain

Thy bad pretence. *Dryden.*

Nor thou, that flings me floundering from thy

back. *Parnel.*

There's two or three of us have seen strange sights.

*Shakespeare.*

Great pains has been taken. *Pope.*

I have considered what have been said on both  
sides in this controversy. *Tillotson.*—One would  
think, there was more sophists than one had a finger  
in this volume of letters. *Bentley.*

For who love I so much ? *Shakes.*

Who e'er I woo, myself would be his wife. *Shakes.*

Who ever the king favours,  
 The cardinal will find employment for,  
 And far enough from court. *Shakes.*  
 Tell who loves who ; what favours some partake,  
 And who is jilted for another's sake. *Dryden.*  
 Those who he thought true to his party. *Clarendon.*  
 Who should I meet the other night but my old  
 friend? *Spect.*—Who should I see in the lid of it,  
 but the doctor. *Addison.*—Laying the suspicion  
 upon somebody, I know not who in the country. *Swift.*  
 It must then be meant of his sins who makes, not  
 of his who becomes, the convert. *Atterb.*—In him  
 who is, and him who finds a friend. *Pope.*

And restores to his island that tranquillity and re-  
 pose, to which they had been strangers during his  
 absence. *Pope.*—What reason have the church of  
 Rome to talk of modesty in this case? *Tillotson.*

There is indeed no constitution so tame and care-  
 less of their own defence, where any person dares to  
 give the least sign or intimation of being a traitor in  
 his heart. *Addison.*—All the virtues of mankind  
 are to be counted upon a few fingers, but his follies  
 and vices are innumerable. *Swift.*

A man may see a metaphor, or an allegory, in a  
 picture, as well as read them in a description. *Addison.*

To that, which once was thee? *Prior.*

It is not me you are in love with. *Addison.*

Art thou proud yet?

Ay, that I am not thee.

*Shakespeare.*

Impossible ! it can't be me.

*Swift.*

For only in destroying I find ease

To my relentless thoughts: and, him destroy'd,

Or won to what may work his utter loss,

For whom all this was made, all this will soon

Follow, as to him link'd in weal or woe. *Milton.*

Solomon was of this mind; and I make no doubt,  
 but he made as wise and true proverbs as any body  
 has done since: Him only excepted, who was a much  
 greater and wiser man than Solomon. *Tillotson.*

To see so many to make so little conscience of so great a sin. *Tillotson*.—It cannot but be a delightful spectacle to God and angels to see a young person, besieged by powerful temptations on either side, to acquit himself gloriously, and resolutely to hold out against the most violent assaults: to behold one in the prime and flower of his age, that is courted by pleasures and honours, by the devil and all the bewitching vanities of the world, to reject all these, and to cleave stedfastly unto God. *Tillotson*.

What, know you not,  
Being mechanical, you ought not walk,  
Upon a labouring day, without the sign  
Of your profession? *Shakespeare.*  
To wish him wrestle with affection. *Ditto.*

Nor with less dread the loud  
Ethereal trumpet from on high 'gan blow. *Milton.*  
I am not like other men, to envy the talents I cannot reach. *Swift*.—That all our doings may be ordered by thy governance, to do always that is righteous in thy sight. *Liturgy.*

God, who didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit. *Collect, Whits.*

Sent to prepare the way of thy Son our Saviour, by preaching of repentance.

So well-bred Spaniels civilly delight  
In mumbling of the game, they dare not bite. *Pope.*  
I would not be beholding to fortune for any part of the victory. *Sidney.*

You are too much mistaken in this king. *Shakes.*  
The burning lever not deludes his pains. *Dryden.*  
I hope, my Lord, said he, I not offend. *Dryden.*  
For ever in this humble cell

Let thee and I, my fair one, dwell. *Prior.*  
Some who the depth of eloquence have found,  
In that unnavigable stream were drown'd. *Dryden.*  
Friend to my life, which did not you prolong,  
The world had wanted many an idle song. *Pope.*



But oh! 'twas little that her life  
 O'er earth and waters bears thy fame. *Prior.*  
 Him portion'd maids; apprentic'd orphans blest,  
 The young who labour, and the old who rest. *Pope.*  
 Fierce as he mov'd, his silver shafts resound. *Pope.*  
 Great Queen of arms, whose favour Tydeus won,  
 As thou defend'st the sire, defend the son. *Pope.*  
 Had their records been delivered down in the vulgar tongue, they could not be understood, unless by Antiquaries, who made it their study to expound them. *Swift.*

I thought to have written last week.

I cannot excuse the remissness of those, whose business it should have been, as it certainly was their interest, to have interposed their good offices. *Swift.*

There were two circumstances, which would have made it necessary for them to have lost no time. *Swift.*

History painters would have found it difficult to have invented such a species of beings. *Addison.*

It renders us careless of approving ourselves to God by religious duties, and by that means securing the continuance of his goodness. *Atterbury.*

We have strict statutes and most biting laws,

Which for this nineteen years we have let sleep.

*Shakespeare.*

If I had not left off troubling myself about those kind of things. *Swift.*

I fancy they are these kind of Gods, which Horace mentions in his allegorical vessel. *Addison.*

I am not recommending these kind of sufferings to your liking. *Sherlock.*

It is an unanswerable argument of a very refined age, the wonderful civilities that have passed between the nation of authors and that of readers. *Swift.*

A person whom all the world allows to be so much your betters. *Swift.*

His face was easily taken either in painting or sculpture; and scarce any one, though never so indifferently skilled in their art, failed to hit it. *Wells.*

'Tis these that early taint the female soul. *Pope.*

'Tis two or three, my Lord, that bring you word,  
Macduff is fled to England. *Shakespeare.*

It is requisite, that the language of an heroic poem should be both perspicuous and sublime. In proportion as either of these two qualities are wanting, the language is imperfect. *Addison.*

'Tis observable, that every one of the letters bear date after his banishment; and contain a complete narrative of all his story afterwards. *Bentley.*

Forasmuch as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of childbirth. *Liturgy.*

If the calm, in which he was born, and lasted so long, had continued. *Clarendon.*

The remonstrance he had lately received from the house of commons, and was dispersed through the kingdom. *Clarendon.*

A cloud gathering in the north; which we have helped to raise, and may quickly break in a storm upon our heads. *Swift.*

A man, whose inclinations led him to be corrupt, and had great abilities to manage and multiply and defend his corruptions. *Gulliver.*

Osiris, whom the Grecians call Dionysius, and is the same with Bacchus. *Swift.*

Which Homer might without a blush rehearse,  
And leaves a doubtful palm in Virgil's verse. *Dryd.*

Will martial flames for ever fire thy mind,  
And never, never be to heav'n resign'd! *Pope.*

Which rule, if it had been observed, a neighbouring prince would have wanted a great deal of that incense, which had been offered up to him by his adorers. *Atterbury.*

We have no better materials to compound the priesthood of, than the mass of mankind: which, corrupted as it is, those who receive orders must have some vices to leave behind them, when they enter into the church. *Swift.*

Indifferent honest, excellent well. *Shakespeare*.  
 Extreme elaborate. *Dryden*.—Marvellous graceful.  
*Clar*.—He behaved himself conformable to that  
 blessed example. *Sprat*.—I shall endeavour to live  
 hereafter suitable to a man in my station. *Addison*.

The queen having changed her ministry suitable to  
 her own wisdom. *Swift*.—The assertions of this  
 author are easier detected. *Swift*.—The charac-  
 teristic of his sect allowed him to affirm no stronger  
 than that. *Bentley*.—Xenophon says express. *Bent*.  
 I can never think so very mean of him. *Bent*.—Ho-  
 mer describes the river agreeable to the vulgar read-  
 ing. *Pope*.

That part of poetry must needs be best, which  
 describes most lively our actions and passions, our  
 virtues and our vices. *Dryden*.—The whole design  
 must refer to the golden age, which it lively repre-  
 sents. *Addison*.—We may cast in such seeds and  
 principles, as we judge most likely to take soonest  
 and deepest root. *Tillotson*.—After these wars, of  
 which they hope for a soon and prosperous issue. *Sid*.

I only spake three words.

Her body shaded with a slight cymarr,  
 Her bosom to the view was only bare. *Dryden*.

Give not me counsel;

Nor let no comforter delight mine ear. *Shakes.*

She cannot love,

Nor take no shape nor project of affection. *ditto*.

I cannot by no means allow him, that this argu-  
 ment must prove. *Bentley*.—That we need not,  
 nor do not, confine the purposes of God. *Bentley*.

Who servest thou under? *Shakespeare*.

Who do you speak to? *ditto*.

I'll tell you, who time ambles withal, who time  
 trots withal, who time gallops withal, and who he  
 stands still withal? *Shakespeare*.

We are sill much at a loss, who civil power be-  
 longs to. *Locke*.

When she exclaim'd on Hastings, you, and I.  
*Shakespeare*.



To suppose the zodiac and planets to be efficient of, and antecedent to, themselves. *Bentley.*

You have bestowed your favours to the most deserving persons. *Swift.*—Upon such occasions as fell into their cognisance. *Swift.*—To restore myself into the good graces of my fair critics. *Dryden.* Accused the ministers for betraying the Dutch. *Swift.* Ovid whom you accuse for luxuriancy of verse. *Dry.* Something like this has been reproached to Tacitus. *Bolingb.*—He was made much on at Argos.—He is resolved of going to the Persian court. *Bentley.*

Neither the one nor the other shall make me swerve out of the path, which I have traced to myself. *Bol.* And virgins smil'd at what they blush'd before. *Pope.*

I do likewise dissent with the examiner. *Addison.*

It was perfectly in compliance to some persons, for whose opinion I have great deference. *Swift.*

Not from any personal hatred to them, but in justification to the best of queens. *Swift.*—The wisest princes need not think it any diminution to their greatness, or derogation to their sufficiency, to rely upon counsel. *Bacon.*—A strict observance after times and fashions. *Swift.*

To consider advisedly of that is moved. *Bacon.*

And this is it men mean by distributive justice, and is properly termed equity. *Hobbes.*

Who, instead of going about doing good, they are perpetually intent upon doing mischief. *Tillotson.*

Commend me to an argument, that, like a flail, there's no defence against it. *Bentley.*

Thou great first cause, least understood!

Who all my sense confin'd

To know but this, that thou art good,

And that myself am blind:

Yet gave me in this dark estate, &c. *Pope.*

In the temper of mind he was then. *Addison.*

In the posture I lay. *Swift.*

He desired they might go to the altar together, and jointly return their thanks to whom only it was due.

I

*Addison.*

The bodies which we daily handle make us perceive, that whilst they remain between them, they do by an unsurmountable force hinder the approach of our hands that press them. *Locke.*

Breaking a constitution by the very same errors, that so many have been broke before. *Swift.*

Though he were divinely inspired, and spake therefore, as the oracles of God, with supreme authority; though he were indued with supernatural powers, and could have therefore confirmed the truth of what he uttered by miracles; yet in compliance with the way in which human nature and reasonable creatures are usually wrought upon, he reasoned. *Atterbury.*

If there be but one body of legislators, it is no better than a tyranny; if there are only two, there will want a casting voice. *Addison.*

So much she fears for William's life,  
That Mary's fate she dare not mourn. *Prior.*

Would through the airy region stream so bright,  
That birds would sing, and think it were not night.

*Shakespeare.*

You are a much greater loser than me by his death.  
*Swift.*

And tho' by heaven's severe decree  
She suffers hourly more than me. *Swift.*

We contributed a third more than the Dutch, who  
were obliged to the same proportion more than us.  
*Swift.*

The drift of all his sermons was, to prepare the  
Jews for the reception of a Prophet mightier than  
him, and whose shoes he was not worthy to bear. *Atter.*

If the king gives us leave, you or I may as law-  
fully preach, as them that do. *Hobbes.*

The sun upon the calmest sea  
Appears not half so bright as thee. *Prior.*

Then finish, dear Chloe, this pastoral war,

And let us like Horace and Lydia agree:

For thou art a girl as much brighter than her,

As he was a poet sublimer than me. *Prior.*

Charm he never so wisely.

His rule holdeth still, that nature, nor the engagement of words, are not so forcible as custom. *Bac.*

The king nor the queen were not at all deceived. *Clarendon.*—Neither capable of pleasing the understanding or imagination. *Addison.*

The relations are so uncertain, as they require a great deal of examination. *Bacon.*—So as his thoughts might be seen. *Bentley.*—There was something so amiable, and yet so piercing in his looks, as inspired me at once with love and terror. *Addison.*

If a man have that penetration and judgment, as he can discern what things are to be laid open. *Bacon.*

France was then disposed to conclude a peace upon such conditions, as it was not worth the life of a grenadier to refuse them. *Swift.*

An it had not been for a civil gentleman as came by. *Congreve.*—Securing to yourselves a succession of able and worthy men, as may adorn this place. *Atterbury.*

If he was truly that scare-crow, as he is now commonly painted. *Bentley.*

Which no body presumes, or is so sanguine to hope. *Swift.*—That the discoursing on politics shall be looked upon dull as talking on the weather. *Addison.*

To trust in Christ is no more but to acknowledge him for God. *Hobbes.*

The full moon was no sooner up, and shining in all its brightness, but he privately opened the gate of paradise. *Addison.*

Whose characters are too profligate, that the managing of them should be of any consequence. *Swift.*

You that are a step higher than a philosopher, a divine; yet have too much grace and wit than to be a bishop. *Pope.*

No errors are so trivial, but they deserve to be mended. *Pope.*

FINIS.





THE FOLLOWING MAY BE HAD OF

*J. Fawcett,*

Brearley Hall, near Halifax;

Or of T. WILLS, Stationer's Court, Ludgate Street; W. BUTTON, Paternoster-Row; J. JOHNSON, St. Paul's Church Yard, LONDON; of EDWARDS and SON, HALIFAX; J. SMITH, SHEFFIELD; T. LANGDON, LEEDS; HOPPER and SON, MANCHESTER; WILSON, SPENCE and MAWMAN, YORK, or of any other Bookseller;

Advice to Youth, or the Advantages of early Piety.  
Price 1s 6d bound, 4th edit.

An Essay on Anger, 2d edit. Price 1s 6d bound.

*Parker's* Life and Letters. Price 1s 6d in boards, or  
2s bound.

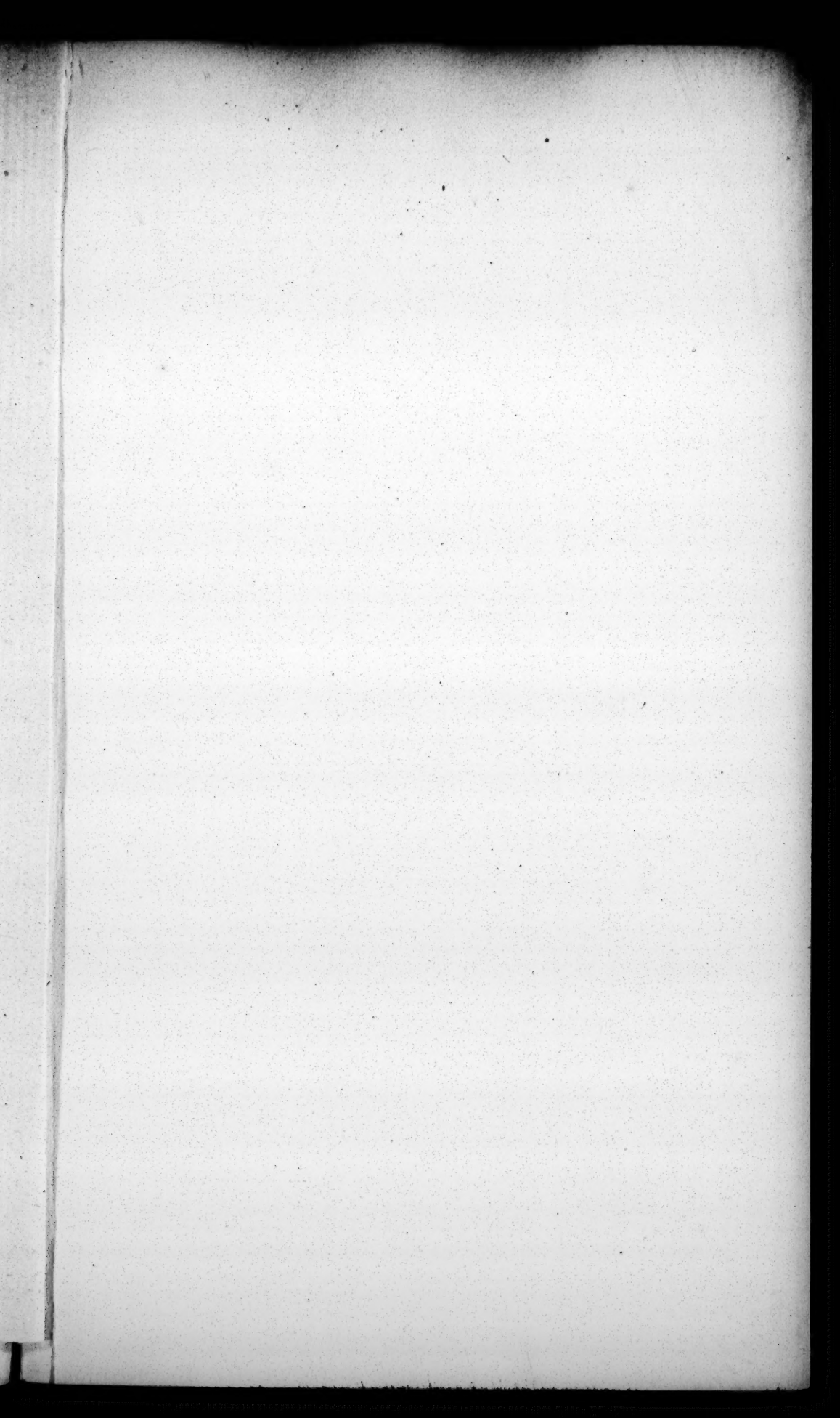
The Cross of Christ. 2d.

A Collection of Hymns, usually sung in Churches.  
1d, or 5s per hundred.

The Baptist Catechism. 2d, or 10s per hundred.

The sure Way to be happy in the worst of Times. 1d.

N. B. Good Allowance to Tutors and Governesses of Boarding-Schools, or Masters of other Schools, who are pleased to order any quantity of the English Exercises.



11. 2. 2. 2. c. 107